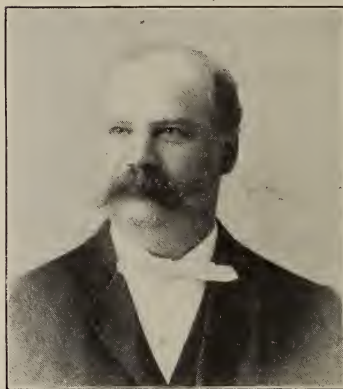


History  
of the  
Barton Lodge  
A.F. & A.M.



*"Omnia superat Virtus."*



**Herbert Fairbairn Gardiner,**

**Hamilton, Ontario.**

54.990

H. J. Gardner Esq  
Carter "Times"  
With Compliments of  
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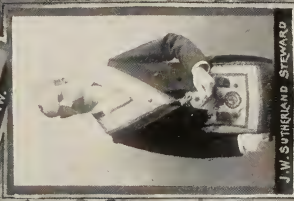
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OFFICERS OF THE BARTON LODGE NO. 6, A.F.A.M. CENTENNIAL YEAR, 1881

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No. 6, G.R.C.

# HISTORICAL SKETCH OF THE BARTON LODGE

No. 6, G. R. C., A. F. AND A. M.

COMPILED BY AUTHORITY OF THE LODGE, IN COMMEMORATION OF THE  
ONE HUNDREDTH ANNIVERSARY OF ITS FORMATION.

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HAMILTON :

GEORGE E. MASON, SECRETARY, PUBLISHER.

1895.

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Entered according to Act of the Parliament of Canada, in the year  
one thousand eight hundred and ninety-five, by George E. Mason, of  
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## PREFACE.

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THE Lodge of Ancient Free and Accepted Masons now known as The Barton Lodge, No. 6, G. R. C., was formed in 1795. The original warrant or dispensation under which it was constituted was issued on the twentieth of November of the year named. It has been thought proper to celebrate the one hundredth anniversary of that event not only by ceremonial observances but by the publication of a history of the body ; and, some months ago, a committee was appointed to prepare such history for the press. In entering upon their labors, the members of the committee found two interesting and valuable documents ready to their hands as material from which to draw at will. These were "Some Notes of the Early History of Barton Lodge," prepared in 1863 by Right Worshipful Brother B. E. Charlton ; and the other the lecture read before the lodge in 1869 by Brother James Charlton, entitled "The Barton Lodge Seventy Years Ago." The former of these documents has now received important additions from



the hand of its author ; and the material parts of both have been used in this narrative. Most Worshipful Brother John Ross Robertson has also laid the committee under a load of obligation by generously placing at its disposal information gathered by him for his forthcoming History of Freemasonry in Canada.

But the greater part of the volume here presented is compiled from the mass of material which lies in the vault of the lodge. This material comprises a series, nearly complete, of the original minutes of the lodge, treasurers' accounts, registers of attendance, a mass of correspondence, and various notes and documents, interesting from their antiquity and valuable because of their contents. It has not always been found easy to separate documents which have worth on account of their intrinsic merit from those which are merely curious as relics of a former age. While they have copied or summarized everything they believed to be historically valuable or illustrative of the condition of Masonry at the close of the last century, the compilers have regretfully laid aside many papers which would delight the antiquary. Doubtless the time will come when the stu-



dent of early Canadian history will give these records further examination.

The members of the committee are painfully aware that their work is imperfect. The careful sifting and study of the materials for the story of the Barton Lodge, and the preparation of that narrative as its merits deserve, would require the work of years. The present historians have certainly been engaged in a labor of love; but they have brought to it only the enthusiasm of amateurs, and have had at their disposal only the hours they could snatch from the ordinary occupations of life. They console themselves for their shortcomings with the reflection that the chief value of the volume here presented lies in the documents copied into it, and that the mantle of Masonic charity is broad enough to cover their literary failures.

Hamilton, November 20, 1895.



# THE BARTON LODGE.

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## CHAPTER I.

### THE FIRST SETTLERS IN BARTON TOWNSHIP.

ROBERT CAVELIER, Sieur de la Salle, was the first white man who ever visited the shores of Burlington Bay. An expedition headed by La Salle, consisting of twenty-two Frenchmen and some Seneca Indians, left Montreal in 1696, to seek the great river Mississippi, which was known to exist, and which, it was thought, might possibly discharge into the Gulf of California, and so furnish a route to the Pacific Ocean. The party travelled by canoe, occupied thirty-five days in ascending the Saint Lawrence to Lake Ontario, stopped some time at a Seneca village near the mouth of the Genesee River, and thence paddled along the south shore of the lake for five days before reaching its extreme limit of navigation. While in this neighborhood, La Salle went hunting. He returned stricken with fever; and, as the season was far advanced, and he did not regain his health, he returned to Montreal. He had seen three immense rattlesnakes crawling up a rock while he was hunting; and there were

not wanting those who believed that even the sight of these terrible and venomous reptiles had been the cause of his illness.

French and Indian reports agreed that the country south and west of Lake Ontario was a paradise for hunters; but no attempt was at that time made to establish settlements here. While its natural beauty attracted the attention of those who had lived on the banks of the Saint Lawrence, and the abundance of game and of wild fruits and nuts commanded admiration, the country appears to have had an uncanny reputation.

Nine years after his first visit, La Salle established a fortified trading post at the mouth of the Niagara River, at or near the spot on which Fort Niagara now stands. The buildings and stockade were burned a few years afterward; and in 1687 the Marquis de Denonville, Governor-General of Canada, caused a more formidable structure to be erected. This was enlarged and strengthened by the Baron de Longueuil in 1726. De Denonville was charmed with the character of the surrounding country, and said that the mouth of the Niagara was "the most beautiful, the most pleasing, and the most advantageous site on the lake." But there were those who did not share his opinions as to its pleasing character. The fort was not maintained with any view to settlement, but merely for the purpose of controlling the

Indians and of resisting English pretensions in that quarter. The men who were sent to the new post looked upon the service as most disagreeable, and that because of the bad character of the country. Father Charlevoix, after he had reached the Niagara River, on the 26th of May, 1721, in writing to the Duchesse de Lesdigueres, says: "It is necessary to acknowledge, Madame, that nothing save zeal for the public good could induce an officer to live in such a country as this. It is not possible to see one more savage and more frightful. On one side one beholds under his feet, and as at the bottom of an abyss, a river great indeed, but which in this place has greater resemblance to a torrent, by its rapidity and by the whirlpools formed by a thousand rocks, across which it finds its way with difficulty, and by the foam with which it is always covered: on the other side the view is masked by three mountains, posed one upon the other, and of which the last loses itself in the clouds. Here the poets might well say that the Titans had attempted to scale the heavens. In fact, wherever the eyes are turned, they discover nothing which does not inspire secret horror.

"It is true that one need not go very far to discover a great change. Behind these sterile and uninhabitable mountains one perceives rich lands, magnificent forests, agreeable and fertile shores. He breathes a pure air, and

enjoys a temperate climate, between two lakes, of which the smaller is two hundred and fifty leagues in circuit. It appears to me that if in good time we had taken the precaution to protect ourselves by a good fortress and by a garrison for a post so important, all the forces of the Iroquois and the English combined would not be able to-day to drive us from it; and we should now be in a position to dictate conditions to the first, and to forbid the greater part of the savages from carrying their peltries to the second, as they do every day with impunity."

On the day following the writing of the paragraphs just quoted, the reverend father went on foot to the Falls, and at that point he continued his narrative by saying :

"The land for the three leagues that I have made on foot in coming here, and which is called the portage of Niagara, does not appear to be good. It is even rather badly wooded, and one cannot take ten paces without treading on an anthill, and without encountering rattlesnakes, especially during the heat of the day."

The fortification for which the good father sighed was, as has been seen, afterwards constructed, and was made one of the strongest in North America; but in 1759 it fell into the hands of the English whose advances it was intended to check. The new rulers of the country, however, did nothing to promote its

settlement. The time for that had not yet come. At the close of the conflict, by which the revolting colonies gained their independence and became the United States, the white population of the territory now comprised within the Province of Ontario did not exceed two thousand. But the war which deprived Great Britain of her thirteen colonies sent to the country bordering upon Lake Ontario the advance guard of its permanent population. Those who had adhered to the mother country during the struggle found themselves, at its close, in a most unfortunate position. They were ostracised by their neighbors, placed at a disadvantage by the law, in many instances their property was taken from them; and their situation was such that they felt expatriation to be preferable to further endurance of the disabilities under which they lived. Large numbers of them then turned their eyes toward Canada. The British Government gave them farms; and, where necessity existed, supplied them with food and other necessities of life. Many who had been in comfortable, and even affluent, circumstances, reached Canada in absolute poverty, and were compelled to accept government assistance until they were able to provide for their own wants. The first of these United Empire Loyalists, as they were called, settled around the Bay of Quinte, and along the Niagara River. Some years passed before the more



adventurous or the more enterprising of them ventured as far as the "Head of the Lake," the name by which this district was then known. It has not been certainly ascertained who first settled within the precincts of the present Township of Barton. Brother J. H. Smith, Superintendent of Schools for the County of Wentworth, kindly permits the following extracts to be taken from his recently written "Historical Sketch of the County of Wentworth":

"Among the earliest of the U. E. Loyalists who visited this section of the province, with the view of making it their home, were Charles Depew and his brother-in-law, George Stewart. These men coasted along the southern shore of the lake, as far as Burlington Beach, near the mouth of the Big Creek at the south-east corner of the bay. At this place they dragged their canoe across the beach, pursued their course along the south shore, and landed on what is known as the Depew farm, now occupied by Mr. S. P. Stipe. As no surveys had been made, the manner of locating claims consisted in writing the name of the claimant on a flattened stake, driving it into the ground, and taking formal possession. This they did. Mr. Depew selected the farm which has since that time borne his name. Mr. Stewart went farther west, and chose what in recent years has been known as the Grant farm. From the most trustworthy information obtainable, the



autumn of 1785 appears to be the time in which this voyage was made. The following year they removed their effects to this place, and became permanent settlers.

“About the same time, Mr. Richard Beasley, who carried on quite an extensive trade with the Indians, laid claim to the land where Dundurn Park is now situated. He also preempted the adjoining property, known as Beasley’s Hollow, and afterwards erected a mill on the stream flowing into Coote’s Paradise. On his monument in the churchyard of Christ Church Cathedral, Hamilton, the following inscription is found: ‘In memory of Richard Beasley, Esquire, who departed this life on the 16th day of February, 1842, aged 80 years and 7 months. The first settler at the Head of the Lake.’

“Mr. Robert Land was certainly among the earliest settlers at the ‘Head of the Lake,’ if not actually the first.”

Some incidents in the history of Robert Land are of great interest, and well illustrate the hardships endured by the men who first settled in this part of Canada, and who were the first members of the Barton Lodge. The main facts are related by Brother J. H. Smith in the manuscript from which we have already quoted, and have been told by Colonel John Land. But, as the narrative has been given in fuller detail in the Carnival number of the Hamilton Spectator, published in 1889,

we copy that version of the dramatic events in the life of one of Barton's first settlers :

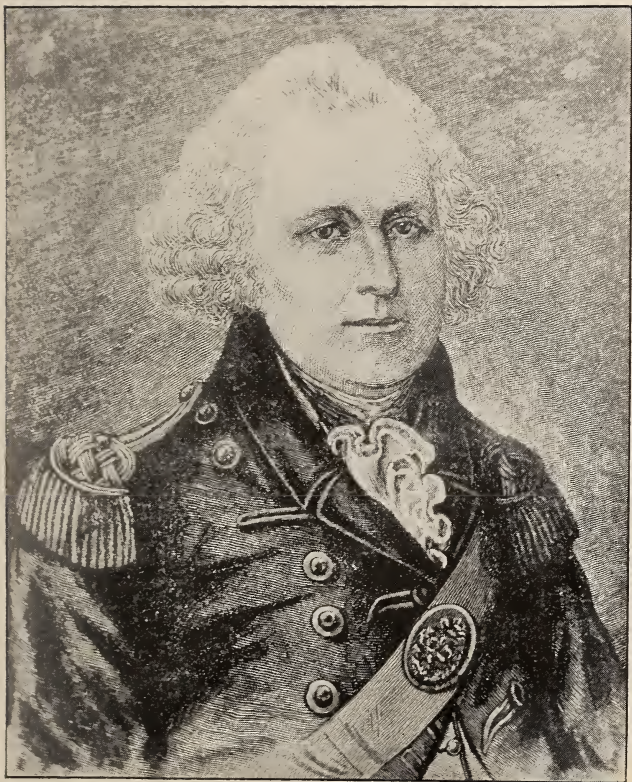
“When the American colonies rebelled against British rule and declared themselves an independent nation, there lived in Pennsylvania, on the shores of the Delaware River, one Robert Land. He was loyal to the old flag, as brave as he was loyal, and as strong, active and enduring as he was brave. He joined the ranks of the royalists, and his intelligence, acquaintance with the country, loyalty, remarkable power of physical endurance and knowledge of woodcraft soon brought him to the notice of those in authority, and he was employed as a special scout. One night, as he was conveying an important message to the royalist camp, he stumbled upon a picket of the enemy. He was discovered, fired upon and wounded. But he succeeded in getting away and concealing himself in a thicket, where he dressed his wound and remained until daybreak. He delivered his message to the royalists and returned to his house. Imagine his grief when he discovered his once happy home a heap of smouldering ashes, and his family missing—murdered by the Indians. The strong man bowed low under the heavy load of grief that weighed him down ; he lost all interest in the progress of the war ; there was now no tie to bind him to his old home, and he took the trail for Canada, in which colony,

still loyal to the crown, there was peace and an opportunity for poor Land to bury himself and his great grief in the unexplored woods. He found his way to Niagara, where he made a short stay. Then he shouldered his rifle and axe, bound his pack of bedding and culinary utensils to his back, and forced his way through the dense woods until he arrived at the shore of Macassa Bay, where he took up 300 acres of land in the territory now occupied by the eastern portion of the city of Hamilton. Here he built a primitive little log cabin, and became Hamilton's first settler. The cabin—Hamilton's first house—was a rude structure of logs, with one small window through which as much light as could penetrate a stretched wolfskin was admitted. It was in the June of 1778 when, grief-stricken but brave and active, Robert Land took up his residence in the future great city. His nearest neighbors were at Ancaster, where a beginning had been made towards the building of a village. The only roads were deer trails. One of these extended over the mountain and down to the bay, and another well defined trail led from the Grand River, through the Dundas valley, and down to the bay. Land spent most of his time in hunting—game was plentiful; but he cleared off and broke up a small patch of ground and was soon comfortably supplied with vegetables as well as the fruits of the chase. His first experiment in the cereal line

was the sowing of a quart of wheat. This he borrowed at Niagara, having walked all the way to obtain it. Its success augured well for the future of his domain of 300 acres. He lived alone for many years, industry adding to his comfort and wealth, and time soothing his great sorrow, although he never could forget the destruction of his Pennsylvania home and the violent death of his wife and children.

“One day the solitary man was startled by the appearance of a woman at his threshold. She was weary and travel-worn and was accompanied by two young men. They were his wife and children! The meeting may be imagined: it cannot be described. This was the tale she told: When the Pennsylvania home had been attacked by Indians she and her children escaped. She tracked her husband to his place of concealment, and finding it covered with blood, came to the conclusion that he had been slain. In despair the broken-hearted woman and her children fled to New Brunswick. They underwent untold privations and hardship on the journey, and fared when she had reached a place of safety in the loyal colony, as the penniless usually do. It was a hard life she led for a number of years; but she managed to keep herself and her supposed orphans clothed and fed, and the boys grew to be strong, healthy young men. In the course of time Mrs. Land grew





R. W. BRO. WILLIAM JARVIS.

dissatisfied with her surroundings in New Brunswick, and she migrated west to the neighborhood of her father's home near Niagara Falls. Shortly after her arrival at Niagara she was told that a man named Robert Land had resided there for some time ; but had gone into the woods under the shadow of the mountain at the head of the lake. There was no mode of communication with the head of the lake, and the plucky woman decided to go and see for herself whether or not the hermit Robert Land was indeed her long-mourned husband. She set out on foot with her children and tramped the entire distance through the trackless forest. She found her reward, and the reunited family lived and died in their little paradise in the woods—the pioneer family of the ambitious city of Hamilton.”

The original survey of Barton Township was made by Augustus Jones, a deputy provincial land surveyor. This gentleman prepared a plan of his survey on the 25th of October, 1791, showing that land had been allotted to thirty-one families, though the patents were not issued until 1796. The names on that plan are appended ; but it is not certain that settlement was made in the order here followed : R. Beasley, 200 acres ; Ralph Clinch, 600 acres ; Aaron Crisp, 800 acres ; John Depew, Sr., 900 acres ; Benjamin Fairchild, 200 acres ; John Filman, 400 acres ; Selah Hyles,

200 acres ; Peter, Isaac and Abraham Horning, 800 acres ; Michael and Jacob Hess, 1100 acres ; Brant Johnson, 100 acres ; David Jones, 100 acres ; Matthew Karn, 300 acres ; Robert Land, 300 acres ; John and Robert Lottridge, 700 acres ; Elias and Jacob Long, 300 acres ; William Lunebough, 200 acres ; Ann Morden, 100 acres ; William McLeas, 300 acres ; Cornelius Ryckman, 300 acres ; Caleb Reynolds, 900 acres ; Wm. and Jacob Reymill, 600 acres ; Solomon Secord, 400 acres ; Walter B. Sheehan, 400 acres ; Henry Smith, 200 acres ; Geo. Stewart, 500 acres ; Samuel Street, 100 acres ; Daniel Springer, 200 acres ; John Scott, 300 acres ; Edward Topping, 200 acres.

Among these men, their neighbors in the Township of Ancaster, and those who closely followed them into the wilderness at the "Head of the Lake," were the founders of the Barton Lodge.

## CHAPTER II.

### THE PLANTING OF FREEMASONRY IN CANADA.

THERE is reason to think that there were Freemasons in Acadia, now known as Nova Scotia, in the earliest years of the seventeenth century, while that province was still in the possession of the French. A stone is now preserved in the province named, by some said to be part of a gravestone, by others denied to be such, which bears the square and compasses and the date 1606, both clearly cut and plainly legible. But at the most that stone proves the presence of members of some antique body of operative Masons, for Masonry, as we now know it, had its origin when the Grand Lodge of England was formed in 1717—more than a century after the date of the interesting and venerable relic discovered in 1827.

The first regularly constituted body of Masons within the territory now known as the Dominion of Canada, was formed under authority of the St. John's Grand Lodge of Massachusetts. This lodge was at Annapolis, and Major Erasmus James Phillips was made its Master. In 1750 a number of brethren resident in Halifax petitioned Brother Phil-



lips, then Provincial Grand Master, to grant them a "warrant or deputation to hold and establish a lodge" at that place. The first name on the petition is that of "Ed. Cornwallis," who was at the time the Governor of the Province. He was the uncle of that Lord Cornwallis who was so actively employed against the revolting colonists a quarter of a century later.

Quebec was taken by General Wolfe in 1759; and in the following year several lodges were formed in that city. The first local lodge in Montreal was constituted in 1792. At the time the whole of the territory now known as Quebec and Ontario was included within the Province of Quebec; and the Provincial Grand Masters for Quebec of course exercised Masonic jurisdiction over this part of the country. There were also military lodges in existence, deriving their authority directly from the grand bodies in the mother country, and holding their meetings wherever the regiment happened to be. As one of the most venerable of our Canadian Lodges is the child of a military lodge, it may be worth while to copy a sketch of that body from the pen of Most Worshipful Brother John H. Graham, of Quebec: "Antiquity Lodge, City of Montreal, No. 1. Q. R., was of Irish institution, No. 227, and was named the Lodge of Social and Military Virtues. It was warranted May 4th, 1752, Lord Kingsborough,

G. M., and was attached to the Forty-seventh regiment of light infantry. For nearly a century its meetings were held in many countries throughout the world. In 1756 meetings of the lodge were held at Halifax, Nova Scotia. In 1760 it held its first meeting in Montreal, shortly after the capitulation of the city to the British. In 1764-1766 the Forty-sixth was in several of the American (U.S.A.) colonies, and tradition indicates that it was during this period that Lodge 227 became possessed of the famous old Bible, of date 1712, which was used when George Washington received a degree in Freemasonry, but whether in Lodge or Chapter does not appear. This tradition appears to have considerable incidental documentary evidence in its support. In 1767 the regiment returned to Ireland; and it landed at Staten Island, New York, in 1776. In 1777-1778 the Forty-sixth was stationed at Philadelphia, Pennsylvania; and during this period its famous bullock chest, with brass mountings, containing the lodge warrant, working tools, regalia, etc., fell into the hands of the American troops; but it was shortly thereafter returned to the regiment by Brother General George Washington, under a flag of truce, and escorted by a guard of honor. In 1803, while the regiment was at Dominica, the 'sacred old trunk' was captured by the French troops; but it was returned to the regiment by Napoleon I. In 1816-1817 the

Forty-sixth, with its famous lodge, arrived at Sydney, in the colony of New South Wales, Australia, where No. 227 held meetings. A warrant, No. 260, I. R., of date August 12th, 1820, was obtained by certain brethren at Sydney, for establishing the first lodge on the continent of Australia, which was called the Australian Social Mother Lodge. In 1877 this lodge became No. 1 on the registry of the Grand Lodge of New South Wales, and designated Social Mother. At the happy union in 1888 it became No. 1 on the registry of the United Grand Lodge of New South Wales. At the constitution of No. 260 the famous Bible, the working tools and regalia of the renowned No. 227 were used ; and the work on that memorable occasion was probably, in most part, done by its officers."

So far as we now know, the first Masonic meetings held within the limits of the present Province of Ontario were those of a military lodge. Most Worshipful Brother John Ross Robertson, who has probably given more exhaustive research to this subject than any other investigator, says that, "whatever claims other jurisdictions may make to the founding of Masonry in this province, he feels honored that the first warrant he has record of is that of the Eighth regiment of foot, working at Niagara, under the maternal care of the Mother Grand Lodge of the world, the

Grand Lodge of England.” But civil lodges were also in existence, all, or nearly all, of which were established by authority from the Provincial Grand Master for Quebec. Brother Robertson says: “We had also a lodge known as St. John’s Lodge of Friendship, No. 2, working at various places in the County of Lincoln, in the Niagara District, in 1780; and in 1787 we find the new Oswegatchie Lodge, No. 7, working at Elizabethtown, in the County of Leeds. This lodge was No. 520 on the English register. Another lodge, known as St. James Lodge, No. 14, was working in 1787, in Cataraqui, now Kingston, Ontario. These three lodges probably came from the Provincial Grand Lodge of Quebec, under John Collins, although we have no direct proof as regards No. 7. Union Lodge, No. 521, on the English register, was at work in Cornwall in 1787, but whether originally warranted by the provincial authority or not is also a matter of doubt, for all records have been lost.”

Thus, before the year 1792, the foundations of Masonry were laid in Upper Canada. At that time there were two rival Grand Lodges in England—the original body formed in 1717, and the so-called “Grand Lodge of All England” formed in 1725, and resuscitated in 1761, after a period of inactivity. With a view to the union of the two bodies, Prince Edward, Duke of Kent, joined both, though,

when he was made Provincial Grand Master for Quebec, he derived authority from the Grand Lodge of All England, or Athol Grand Lodge, alone. Whether an understanding between the officers of the two bodies had then been reached, or whether the rank and prestige of Prince Edward deterred the rival body from exciting his opposition, we do not know. Certain it is that the Athol Masons were permitted to have Canada to themselves. In 1792 Upper Canada was erected into a separate province, with Lieutenant-General John Graves Simcoe as its Lieutenant-Governor. At the same time it was made a separate Masonic jurisdiction, and Right Worshipful Brother William Jarvis was appointed its Provincial Grand Master. Writing from England to a relative in New Brunswick, under date March 28, 1792, Brother Jarvis said: "I am in possession of my sign manual from His Majesty, constituting me Secretary and Registrar for Upper Canada, with power of appointing my deputies, and in every other respect a very full warrant. I am also very much flattered to be able to inform you that the Grand Lodge of England have, within these few days, appointed Prince Edward, who is now in Canada, Grand Master of Ancient Masons in Lower Canada, and William Jarvis, Secretary and Registrar of Upper Canada, Grand Master of Ancient Masons in that Province. However trifling

it may appear to you, who are not a Mason, yet I assure you it is one of the most honorable appointments that they could have conferred. The Duke of Athol, who is Grand Master of Masons in England, called on us yesterday, and found us in the utmost confusion, with half a dozen porters in the house packing up. However, his Lordship would come in, and sat down in a small room reserved from the general bustle. I am ordered my passage on board the transport Henneker, with the Queen's Rangers on Board."

The Prince Edward mentioned in this letter was the Duke of Kent, and afterwards the father of that princess who in due time became Queen Victoria.

Newark—now Niagara—was the seat of the civil government; and, almost of necessity, it became the seat of Masonic authority for the province. It is probable that a Provincial Grand Lodge was held at Newark in 1792; but of that we cannot be certain, for the records are lost. Jarvis was authorized to grant dispensations only, which were to be valid for one year from their date. The intention was that these should be reported to the Grand Lodge of England, which body would issue regular charters, and place the lodges so constituted upon the register of the mother country. Jarvis, however, exceeded his instructions. He issued warrants, and failed to report his proceedings to the mother



Grand Lodge. Between 1792 and 1804 Jarvis issued twenty warrants, of which that to the lodge in Barton township was the tenth.

In 1797 the seat of government was removed to York, now Toronto; and Jarvis took up his residence at the same place. The Niagara brethren insisted that Grand Lodge should continue at the old capital, a pretension which Jarvis would not sanction. He, however, neglected for some years to summon that body to meet at York, and the Niagara lodges thereupon formed a Grand Lodge of their own. "Seeing danger ahead," says Brother Robertson, "Jarvis summoned his Grand Lodge in 1804, at York, and complaint of the irregular proceedings at Niagara was formulated and sent to England. The English authorities, however, were displeased with Jarvis's reign as a ruler of the craft, and pointed out to him that he had neglected to report any of his proceedings to the Grand Secretary at London. Jarvis suppressed this letter, kept its contents from his Grand Secretary, and the Craft-ship for years was allowed to drift helmless at the mercy of the waves."

Jarvis died in 1817, when a Masonic convention was called at Kingston, which memorialized the Grand Lodge of England respecting the disorganized condition of the Craft in Upper Canada; but nothing was done until 1822, in which year Right Wor-

shipful Brother Simon McGillivray was sent out to restore harmony, encourage activity, and gather into one fold the brethren, who were scattered abroad as sheep having no shepherd. He was a man of ability and energy. He summoned a Provincial Grand Lodge at York, which met annually until 1830; and Right Worshipful Brother James Fitzgibbon was appointed Deputy Provincial Grand Master. Some good work was done, and in many quarters progress was made; but the Morgan excitement in the United States and political troubles in Canada dampened the ardor of the brethren, and the love of many waxed cold. In 1844 Sir Allan Napier Macnab was appointed Provincial Grand Master, and his influence, backed by the zeal and energy of Right Worshipful Brother Thomas Gibbs Ridout, Deputy Provincial Grand Master, gave birth to new enthusiasm and renewed activity. In 1855, a number of lodges met and formed the Grand Lodge of Canada, which, after overcoming many difficulties, reconciling many differences of opinion, and making some sacrifices for the sake of harmony, has grown and prospered, until to-day there are 354 lodges upon its register, with more than twenty-three thousand names upon their rolls.



## CHAPTER III.

### THE EARLY YEARS OF THE BARTON LODGE.

THE Barton Lodge was born when George the Third was King of Great Britain, and the place where Hamilton now stands was known as the "Head of the Lake." The memorable accouchement took place five years before the nineteenth century was begun; eighteen years before Hamilton was known even as a village; twenty-nine years before it had a regular church building; four years before Nelson raised that famous signal off stormy Trafalgar; twenty years before Napoleon was crushed at Waterloo; thirty-three years before a steamship crossed the Atlantic; thirty years before the swift rail carried the iron horse; sixteen years before a wagon way was cut out between the "Head of the Lake" and York, now Toronto; and thirty-one years before the Burlington Canal was finished.

At that early day, under the shadows of the scarce-broken forest, amid the trials of the earliest settlers, our lodge was born. Cradled in a log cabin, gaining strength amid the privations of pioneer life, crushed into temporary inactivity when the rude blasts of war swept over the land, it was cherished by our

brave forefathers in times of adversity as well as in times of prosperity, till it stands to-day, unchanged amid a scene of change, the most ancient organization in the city. No other association of men, religious or secular, which exists in Hamilton to-day, can boast the venerable antiquity of Barton Lodge.

In attempting to place on record a few of the facts which revolving years are carrying into oblivion, it may be well to glance also at some matters of interest in the history of Hamilton and of the Province, inasmuch as their interests are indissolubly linked together ; for the same leading minds, to a great extent, moulded the history of the lodge, of the city, and of the Province.

When and where the preliminary meetings were held, when the petition for a charter was forwarded to the Grand Secretary, and by whom it was signed, are for the most part matters of conjecture. We know that the charter was granted on the 20th of November, 1795 ; we know that a meeting of the lodge was held on the 31st of January, 1796 ; we know that between these two dates meetings were held ; and we know that the lodge was not in existence as an operative body on the 26th of August, 1795 ; for on that day a committee of the Grand Lodge met at Newark, and its minutes inform us that the members met “pursuant to summonses to Lodges Nos. 2, 3, 4, 5, 6, 7, 8, and 9, being all the consti-

tuted lodges under the sanction of the warrant of the Grand Lodge of England to the R. W. William Jarvis, Esq., Provincial Grand Master of Upper Canada." More we cannot say with any degree of certainty. It is probable that Brother Davenport Phelps, who was Grand Secretary, had come to Barton Township to reside; that he found here a number of brethren, who had been brought to light in their former homes in New York, Pennsylvania and New Jersey; and that he encouraged them to apply for a warrant or dispensation. The lodge may have been constituted before or after the granting of the warrant. Lodge No. 6, now known as the Ancient St. John's Lodge, No. 3, G. R. C., was constituted on the 7th of August, 1794; but its warrant bears even date with that of the Barton Lodge, November 20th, 1795. At a time not distant from that day, a communication of Grand Lodge was opened at some place in Barton Township, Lodge No. 10 was duly constituted, and Davenport Phelps was installed its Master. For reasons which can not now be fully explained, the wardens were not installed at that time. It is possible, and even probable, that other meetings were held; and there is some reason to think that work was done before the meeting on the 31st of January, 1796. At an emergent meeting held on the 7th of March, 1796, "the petitions of Messrs. John Smith and Caleb Reynolds were a second

time read." These petitions were not presented on the 31st of January: it is hardly probable that they were presented on the occasion of the formation of the lodge; and it is reasonably certain that a meeting was held at some date between the opening meeting and the 31st of January, 1796, at which routine business was transacted, including proposals of new members, and at which work may have been done. For on the 2nd of April, Brothers Beasley, Aikman and Henry were "raised to the sublime degree of Master Masons." These brethren may have been Fellowcraft Masons when they came to Canada: they may have gone down to Newark for their first and second degrees: or they may have been made and raised in Lodge No. 10 between the unknown date of its formation and the 31st of January, 1796, the time at which the full records begin. Again, at the meeting on the 2nd of April, 1796, "Brothers Rousoue, Smith and Raynolds, who had serv'd a lawfull time as enter'd apprentices," were "made craft Masons." Brothers Smith and Reynolds were initiated on the seventh of March; but no record exists of Robert Rousseaux's initiation. It is probable that it took place in Lodge No. 10, before the 31st of January, 1796. From that time we have the minutes in full.

The original warrant of Lodge No. 10 was sent to England when the new warrant or



CAPTAIN JOSEPH BRANT.  
(THAYENDANEGA.)



charter was received, in 1844. It was in these words.

“WILLIAM JARVIS, Provincial Grand Master.

“Whereas the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of England and Masonical Jurisdiction thereunto belonging, according to the Old Institutions, in Ample Form assembled, in London, on the seventh day of March, in the year of our Lord one thousand seven hundred and ninety-two, and in the year of Masonry five thousand seven hundred and ninety-two; the Most Noble Prince John, Duke and Marquis of Athol, Marquis and Earl of Tullibardine, Earl of Strathtay and Strathardle, Viscount of Ballguider, Glenalmond and Glenlyon, Lord Murray Belvany and Gask Heritable, Constable of the Castle of Kimlaven, Lord of Man and the Isles, and Lord Strange and Baron Murray of Stanley in the County of Gloucester, Grand Master of Masons in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging; the Right Worshipful James Agan, Esq., Deputy Grand Master; the Right Worshipful Sir Watkin Lewis, Knight, Senior Grand Warden; the Right Worshipful John Bunn, Esq., Junior Grand Warden, together with the representatives of the several warranted lodges held under the sanction and authority of the said Grand Lodge, did ap-



point our Right Worshipful Brother William Jarvis, Esquire, Secretary of the Province of Upper Canada, &c., &c., &c., to be Provincial Grand Master in the said Province ; and for better regulation and further extension of their most honorable and ancient craft, did empower him to grant warrants and dispensations to such worthy brethren as should apply for the same according to the ancient form.

“To all whom it may concern, Greeting.

“Know ye : That we, at the petition of our trusty and well beloved brethren, Davenport Phelps, James Wilson and Robert Nelles, three of our Master Masons, and several other brethren, to be separated and formed into a lodge, do hereby constitute the said brethren into a regular lodge of Free and Accepted Masons ; and do hereby authorize and empower our said trusty and well beloved Davenport Phelps to be Master, James Wilson to be Senior Warden, and Robert Nelles to be Junior Warden, and to form and hold a lodge in the Township of Barton, which is hereby designated Number Ten, and at all times and all lawful occasions in the Lodge when duly congregated, to make Free Masons, according to the most ancient and honorable custom of the Royal York Craft in all ages and nations throughout the known world ; and we do hereby further authorize and empower our said trusty and well beloved brethren, Davenport Phelps, James Wilson and Robert Nelles,

with the consent of the members of their lodge, to nominate, choose and install their successors, to whom they shall deliver this warrant, and invest them with their powers and dignities as Free Masons, &c., &c., &c., and such successors shall in like manner nominate, choose and install their successors, &c., &c., &c., such installation to be upon or near every Saint John's Day, during the continuance of this lodge forever; who shall cause to be entered in a book for that purpose, an account of their proceedings in the lodge, together with all such rules and regulations as shall be made for the good government of the same, for the inspection of the Grand Officers: Provided the above named brethren and their successors duly conform to the known and established rules and regulations of the Craft, paying due respect to us by whom these presents are granted, and to the Grand Lodge of England, and conforming to the rules and regulations thereof, and preserving a regular and yearly communication with the said Provincial Grand Lodge, otherwise this warrant to be of no force or virtue.

“Given under our hands and the seal of the said Grand Lodge, at Newark, the twentieth day of November, in the year of Our Lord one thousand seven hundred and ninety-five, and in the year of Masonry five thousand seven hundred and nine-five.

“DAVENPORT PHELPS, Grand Secretary.”

Here may properly be inserted the first bill ever presented to the lodge, with the receipt for its payment. It is as follows :

“ 1795.	Lodge No. 10, to D. PHELPS,	Dr.		
“ Nov.	To fees for warrant to G.			
	Secretary . . . . .	£1	3	4
	To do. due Grand Lodge.	1	3	4
	Copy of proceedings of			
	Grand Lodge . . . . .		8	3
			<hr/>	
		£2	14	11

“ March 14, 1796.

“ Recd. from Brother D. Young, Treasurer of Lodge No. 10, Two pounds fourteen shillings & eleven pence in full of the above.

“ D. PHELPS, G. Secy.”

This warrant remained with the brethren of Lodge No. 10, as one of the safeguards of their ancient privileges, until they surrendered it to the Grand Lodge of England, in 1844, when the new warrant or charter was received from that body, by which the Barton Lodge was placed upon the register of the mother Grand Lodge, and numbered 733.

The first meeting of Lodge No. 10 of which full minutes have been preserved to our time, was held on the 31st of January, 1796. We shall certainly be pardoned for copying those minutes in full :

“ Pursuant to a summons from the Worshipful Master of Lodge No. 10, the members met at Smith’s tavern, in Barton, January

31st, 1796, and A. L. 5796. Lodge opened in the entered apprentice degree, fellow crafts and apprentice's being present. That Lodge was closed and opened in the Masters degree, when Brother James Wilson was duly installed Senior Warden. The Masters Lodge was then closed, and an apprentice Lodge opened, when the Bye Laws were laid before the Lodge, and being read, and considered paragraph by paragraph, were approved. Brother Daniel Young was elected Treasurer, and Brother John Thomas Secretary, for the ensuing six months, or until St. John's day next. The Lodge closed at a Quarter past Ten in good harmony.

“JOHN THOMAS, Secy.

“BRETHEREN PREST.—Worshipful Devenport Phelps, Esqr., Master; Brother James Wilson, Sr. Warden; Brother John Rykeman, J. W. pro tem.; Bror. Daniel Young, Treasr. pro tem.; Bror. John Thomas, Secry. pro tem.; Bror. Warner Nellis, Bror. Willm. Nellis, Bror. John Aikman, Bror. Willm. Smith, Bror. Saint John, Bror. John Young, Bror. Capt. Brant.

“VISITORS.—Bror. Fry, Bror. Bradt, Bror. Clark, P. M., Bror. Cozen, P. M.

“N. B.—The Lodge expence of the night amounted to £5. 6. 0.

“J. T., Secy.”

Of some of those whose names are here recorded we know practically nothing. The

descendants of many of them still live in the County of Wentworth: they have stamped their names upon the map of the county, and have been prominent in making its history. Beyond that we can only say that they lived and did their duty—they loved and suffered and hoped and labored and triumphed—and died. “Oblivion hides the rest.” Of some others more is known, and what is recorded of them will be told in another place.

Worshipful Brother Davenport Phelps was of English extraction. His family settled in Massachusetts, and moved thence to Hebron, Connecticut, where Davenport was born. He was educated at Dartmouth College, and it was intended that he should take holy orders. It is not certain that that design was ever carried out; for, though he certainly preached and was employed by Trinity Church, New York, as a missionary to the Indians, he does not appear to have been exclusively, nor even principally, employed in clerical labors. While in this part of the country, he acted as attorney and notary. He was an intimate friend of Brant, and it is not improbable that he came to Canada at the solicitation, or through the influence, of the great chieftain. He lived for some time at Newark, and while there was made Grand Secretary, a position he retained for some years. There is evidence that he preached at Fort George and at St. Catharines before he came to Barton.

Captain Joseph Brant, whose Indian name was Thayendanege, was that famous warrior, orator and chief of the Six Nations, who won for himself such an honorable place in our history, who gave his name to the county of Brant, the city of Brantford, and the township of Thayendanege on the Bay of Quinte; who led the Iroquois to war on the side of the British in the American war of independence; and of whom history records to his credit as a generous soldier and a Mason that he "did much to alleviate the horrors of Indian warfare." It is said that on one occasion a large number of refugees were gathered around Fort Hunter. The district in which they lived had been overrun, their homes had been burned, and there was none among them who had not some tale of sorrow to relate. Among them was a woman whose husband and several children were missing. She particularly lamented the loss of an infant, which had been snatched from the cradle in which it slept. Next morning, while the American officers were at breakfast, a young Indian warrior came bounding into the room, bearing the infant in his arms, who delivered the following letter from Brant: "I send you by one of my runners the child which he will deliver, that you may know that, whatever others may do, I do not make war upon women and children." On another occasion, a Mr. Jonathan Maynard, of the American army, was cap-



tured by Indians, who, after the barbarous manner of the time, were preparing to put him to death. Brant happened to pass that way when Maynard was partially stripped for the torture, and discovered Masonic symbols tattooed upon his arms. He at once interposed, and saved the prisoner's life.

While the revolutionary troops were in possession of Montreal, in 1776, a battle took place at the Cedars, in which the British and their allies, the Indians, were victorious. Among the American officers was Captain John McKinstry. In Stone's Life of Brant is the following account of his experience in that fight: "Captain McKinstry, being wounded, fell by the side of a tree, and was there taken. He subsequently ascertained that he had been marked as a victim by the Indians, who had actually made the usual preparations for putting him to death by the torture of fire; and that he was rescued by the personal exertions of Captain Brant, who, in connection with some humane English officers, made up a purse and purchased an ox, which the Indians roasted for their carousal instead of the gallant prisoner. Captain McKinstry was treated with kindness while a prisoner, and contracted an intimacy with Brant, which continued until the chieftain's death. Brant never visited the Hudson, after the revolution, without spending a few days with Colonel McKinstry at the Manor; and at the time of his last visit,

about the year 1805, in company with his friend, who, like himself, was a member of the brotherhood, he attended the Freemasons' lodge in the city of Hudson, where his presence attracted great attention."

At the close of the war, Brant and those of his brethren who had adhered to the royal cause, were exiled from their former hunting grounds on the banks of the Ohio, and came to Canada. The Six Nations received a grant of land, six miles in width, from the source to the mouth of the Grand River. Brant obtained a square mile of land at Burlington, and built a residence on the site of the present Brant house, where he resided till his death, November 24, 1807. He was brought to the light in England. The records of his making, passing, and raising still exist. He embraced Christianity; built, at the Mohawk Village, near Brantford, the first church ever built in Upper Canada, and now sleeps by its side.

Brother James Charlton says: "A great poet was unintentionally unjust to this noble chief. He is described in Campbell's *Gertrude of Wyoming* as 'the monster Brant,' and as the ruling demon of that terrible tragedy, which Campbell has immortalized in imperishable verse. The son of Brant afterwards convinced Campbell of the great error he had committed, and the wrong he had unwittingly done, and the poet made a frank

and full retraction, which now appears as a note in all well-edited editions of his beautiful poem, as well as in his *Life and Letters*, by Dr. Beattie. In that note Campbell refers to the son of Brant as 'a most interesting and intelligent youth.' That youth, at that time the successor of his father in the chieftainship of the Six Nations, was born the year before our lodge was opened. At the age of seventeen he led one hundred Mohawk warriors at the victorious battle of Queenston, October, 1812. He became a distinguished member of our order, and the name of Brother John Brant is connected with important events in the history of Canadian Masonry. His sister is also referred to by Campbell. That sister, a woman of culture and of many graces and gifts of character, who followed in the ways of her father, and aided in all his good works, became the wife of Worshipful Brother J. W. Kerr." The son of that Brother Kerr spoken of by Brother Charlton, and grandson of Brant, became chief of the Six Nations in his turn, and was Worshipful Master of Burlington Lodge, No. 165, G. R. C.

The "Bror. Saint John," whose name appears on the minutes as an attendant at the meeting of the 31st January, 1796, was undoubtedly Brother Saint Jean Baptiste Rouseaux.

Of the visitors, Brothers Fry and Bradt were probably members of Lodge No. 156 in

the Eighth Regiment of Foot, at Newark. Brother Cozens was Past Master of Lodge No. 8, at York ; and Brother Clark was Past Master of Lodge No. 7, at Fredericksburg.

We have seen that, at that meeting on the 31st of January, 1796, the “bye laws” were laid before the lodge, were considered paragraph by paragraph, and were approved. Those by-laws were as follows :

“Rules and Regulations concluded upon and adopted by Lodge No. Ten, under the sanction and authority of the Provincial Grand Lodge of Upper Canada, January the thirty-first, Anno Domini 1796, and A. L. 5796.

“I. That a lodge of Free and Accepted Masons shall be held at Smith’s tavern or elsewhere in Barton, upon the first Monday in every month, to commence on the first Monday of March next, and that the said Lodge shall consist of one Master, two Wardens, two Deacons, one Secretary, one Treasurer, and as many members as the Master and majority shall think proper to admit. And that every brother shall appear in clean decent apparel, with proper cloathing, and observe a due decorum while the Lodge is engaged in what is serious and solemn, and for the better preservation of secrecy and good harmony, a brother well skilled in the Master’s Degree shall be appointed and paid for tiling the Lodge door during the time of communication.

“II. That the Lodge shall meet at the hours

hereafter mentioned, viz., from the vernal equinox to the autumnal equinox at seven o'clock in the evening, and sit until ten ; and from the autumnal equinox aforesaid to the vernal equinox following from six o'clock until nine. And if any member or members are absent one hour after the appointed time of meeting, he or they shall be fined two shillings, and if absent the whole night or time of business, he or they shall be fined five shillings each, except such absentee be sick, lame, in confinement or more than three miles from the place of meeting, or some other sufficient excuse ; and that such fines shall be deposited in the fund for the relief of Indigent Brethren.

“ III. That the Master shall be chosen by ballot, viz., the Wardens shall stand candidates for the chair on the stated Lodge night next before St. John's day, and the candidates shall withdraw, while every free member gives his vote in favor of him whom he deems most worthy, each free member having one and the Master two votes. When done the Master shall order the candidates before him, and having carefully examined the poll, shall then audibly declare him who hath the majority duly elected. Then the Master elect shall nominate one for the Senior Warden's chair, at which time the present Master and Bretheren shall nominate one in opposition to him, to be balloted for in like manner, and so



on in the choice of all the inferior officers, and that no person shall be put in such elections but such as are deemed to be able and worthy of performance.

“IV. That if any member (past officers excepted) refuse to serve in any of the aforesaid offices, he shall be fined as follows, viz., for the Master seven shillings and sixpence ; each Warden and Secretary two shillings and sixpence ; each Deacon one shilling and sixpence ; the Treasurer at the discretion of the majority ; and to be fin'd the like sum if they do not serve their full term except for reasons mentioned in the second rule.

“V. That the members of the Lodge shall dine together upon or near every St. John's day. That the Wardens shall be appointed Stewards to transact all matters relating to the feast. That the new Master and other officers shall be install'd before dinner, at which time all and every of the accounts belonging to the feast and Lodge affairs in general shall be properly settled and delivered to the new officers ; and that all visitors who dine at such feasts shall pay their equal dividend : sojourners always at the discretion of the majority.

“VI. That on every stated Lodge night every member shall pay two shillings and sixpence. Such part of which as shall not be spent shall be put in the fund for the relief of Indigent Brethren. That the Junior War-



den shall keep an exact account of the reckoning and acquaint the Lodge when the stated compliment is in, and upon his neglect or omission he shall be accountable for the deficiency. And whereas the Junior Warden is accountable for such deficiency, it is hereby ordered and declared that if any Member shall order any liquor, &c., on the Lodge account without the consent of said Warden the transgressor shall pay for the quantity so ordered out of his own private pocket, exclusive of the stated expense of the night.

“VII. That no visitor shall be admitted after Lodge hours, viz., nine in the winter and ten in the summer, nor at any other time without the consent of the presiding officer.

“VIII. Every person desirous of being made a Freemason in this Lodge shall be proposed by a member thereof, that is to say his age, name, description of his person, title or trade, and place of residence. That such proposal shall be made in Lodge hours, at least one Lodge night before the Initiation, in order that the Brethren may have sufficient time and opportunity to make strict inquiry into the morals, charactor and circumstances of the candidate ; and the Brother who proposes him shall at the time deposit such a sum of the candidate's money as the majority shall think sufficient (that sum not less than two dollars) to insure the Lodge that the candidate will attend according to the proposal, and if the

Lodge approve his person, age, character and circumstances, and therefore initiate him into the mysteries, &c., he shall pay eight dollars for the first degree, three dollars for the second degree, and four dollars for being raised to the sublime degree of a Master Mason. But if the Lodge think the candidate unworthy, and refuse to make him, his money shall be faithfully returned to him. But in case the Lodge approve his person, character, &c., and he refuses to be initiated, then shall he forfeit the money so deposited, and it shall be for the Relief of indigent Freemasons.

“IX. Any old Mason desirous of becoming a member of this Lodge shall produce a certificate of his good behavior in his former Lodge; upon which he shall be proposed and balloted for as before, and if admitted a member shall pay two dollars for the fund.

“X. If any brother in the Lodge curse, swear, lay or offer to lay wagers, or use any reproachful language in derogation of God’s name, or corruption of good manner’s, or interrupt any officer while speaking, he shall be fine’d at the discretion of the Master and majority.

“XI. If any member of this Lodge comes disguis’d with liquor, he shall be admonished by the presiding officer for the first offence, for the second of the same nature he shall be fine’d five shillings; and if a third of the like nature should happen that member

shall be excluded and reported to the Grand Lodge.

“XII. All fines, dues, &c., shall be paid on the third stated Lodge night next after they become due ; otherwise the person so indebted shall not have a vote in the Lodge ; and if not cleared or paid off on the next St. John’s day he shall be excluded, except some cause appear which may excite lenity.

“XIII. That every officer absent on a Lodge night, whether stated or on an emergency, shall be fined a discretionary fine over and above the common fine of a private member, except for the reasons mentioned in the second and fourteenth rule.

“XIV. That the Master shall have full power to call a Lodge on an emergency, where all the members are to attend, or be liable to the same fines as on stated Lodge nights, but such fines are not to be levied until proof be made of the absentees having been actually summoned in writing to each emergency.

“XV. That the chest, warrant, cash and furniture of this Lodge shall be in the care of some responsible Brother, such as the Master and majority shall think proper and sufficient, and the money to be disposed of for the advancement of the Lodge and the benefit of the Brethren.

“XVI. That the Secretary shall keep a regular register of the members, and proper minut’s of all the transactions (which are fit

to be committed to writing) in order that the same may be laid before the Grand Lodge when required.

“XVII. That no disagreeable dispute be suffered to arise in the Lodge; but if a dispute concerning Masonry or otherwise should happen between the Brethren or any of them out of the Lodge, which they cannot decide between themselves, such dispute, complaint or controversy shall be laid before the Lodge, and there decided if possible; but if the disputants will not then agree, in order to prevent vexatious lawsuits, &c., the Master shall order the Secretary to take proper minutes of such complaint, dispute or controversy, and lay the same before the next Grand Lodge, where such disputants shall attend if within fifty miles of the Grand Lodge, and agree as the Grand Lodge shall order. But in case of noncompliance to such decision, such person or persons as refuse to be conformiable shall be for ever excluded and deemed unworthy this society.

“XVIII. That the Master, Wardens and members of the Lodge, when duly congregated, shall have full power to make, amend, correct or explain these or such other rules and orders as may seem necessary and convenient for the welfare of the craft, provided such amendments &c. do not remove our ancient landmarks, and such amendments or alterations the Master shall order the Secre-

tary to send a fair copy of to the Grand Secretary for the benefit of the society in general.

“XIX. That the Tyler shall receive five shillings for every Mason that shall be made in this Lodge, and one shilling for every old Mason that shall be made a member of this Lodge, and the said Tyler shall take particular care not to admit any person (not even a member) without the knowledge and consent of the presiding officer ; neither shall he admit any visitor who is not a member of a warranted Lodge a second time, sojourners producing a certificate excepting.

“XX. That these rules and orders shall be read by the Secretary, or some other brother of the Master's appointment, to every new member or candidate if required or otherwise as occasion may require in the Lodge.

“XXI. If a complaint be made against a brother, by another brother, and he be found guilty, he shall stand to the determination of this or the Grand Lodge, according to the seventeenth rule, but if a complaint be made against a brother, wherein the accuser cannot support his complaint to conviction, such accuser shall forfeit such penalty as the Lodge shall think just.

“XXII. That upon or near every St. John's day during the continuance of this Lodge, the new install'd officers shall send a proper list of all the members, signed by the

said officers and countersigned by the past officers to the Secretary of the Grand Lodge, whereby the said Secretary may be enabled to know the handwriting of such officers, and pay due respect to such persons as may from time to time be certified by the officers of this Lodge.

“XXIII. And if any member be found guilty of any misdemeanor not directly speci-f’d in the aforesaid rules and orders, he shall be dealt with according to the discretion of the Master and majority. Such decision, nevertheless, shall be subject to an appeal to a general Grand Lodge.

“XXIV. That upon an application of any one to be made a Mason in this Lodge, two objecting votes shall be considered as a barr to his being made, but one alone is insufficient without satisfactory reasons assigned.”

To this document are appended the names of all those who became members of the lodge by initiation or affiliation down to the year 1804. These names are consecutively numbered in the minute book, and are as follows :

- |                    |                     |
|--------------------|---------------------|
| 1 James Wilson     | 8 Phelps, M.        |
| 2 Daniel Gounay    | 9 Robt Meller       |
| 3 Geo Thomas       | 10 John Ryckman     |
| 4 Wherles Douglass | 11 Rich and Brasley |
| 5 Samuel Meller    | 12 John Young       |
| 6 John Smith       | 13 J. B. Phipps     |
| 7 James Henry      | 14 John Aikman      |



- |                         |                                   |
|-------------------------|-----------------------------------|
| 15. Caleb Depue         | 40 George Chubbott                |
| 16 Elias Long           | 41 Charles Depue                  |
| 17 John Depue           | 42 Robert Shearer                 |
| 18 Daniel Sprunger      | 43 Ralph Menden                   |
| 19 Benjamin Springer    | 44 Ephraim Land                   |
| <del>Isaac Depue</del>  | 45 Josiah Bernette <sup>ist</sup> |
| 20 N. Bernette          | 46 Matthew Boser                  |
| 21 William Wells        | 47 William Lotender               |
| 22 Robert Land          | 48 Adnan Maule                    |
| 23 John Lotridge        | 49 Joshua Pollard                 |
| 24 Ebenezer Jones       | 50 Joseph Birney                  |
| 25 A. Jones             | 51 Jacob Patterson                |
| 26 Peter Bowman         | 52 <del>Abraham L. L. L.</del>    |
| 27 Gorge. Thord         | 53 John Wier                      |
| 28 James Menden         | 54 John Cornell                   |
| 29 Conrad Baileman      | 55 Aaron Brink                    |
| 30 Allen Nixon          | 56 Char. Redman                   |
| 31 Jonathan Moore       | 57 George King                    |
| 32 John Shonors         |                                   |
| 33 John Tramor          |                                   |
| 34 <del>John Reed</del> |                                   |
| 35 Henry Skinner        |                                   |
| 36 Abel Land            |                                   |
| 37 George Langford      |                                   |
| 38 Stephen Coon         |                                   |
| 39 Philip Jones         |                                   |

On the 9th of November, 1789, the Privy Council of Canada, with Lord Dorchester, the Governor General, presiding, ordered a list to be made of the men who are now known as United Empire Loyalists, in order to determine who were entitled to land.

Further, his Excellency declared his desire to "put a mark of honor upon the families who had adhered to the Unity of the Empire, and joined the Royal standard in America before the treaty of separation in the year 1783." The Council thereupon ordered: "That the several land boards take course for preserving a register of the names of all persons falling under the description aforementioned, to the end that their posterity may be discriminated from future settlers in the parish registers and rolls of the militia in their respective districts and other public remembrancers of the province, as proper objects, by their persevering in the fidelity and conduct so honorable to their ancestors, for distinguished benefits and privileges." The roll was made, and is now preserved in the office of the Crown Lands Department at Toronto. With its aid we are able to determine a few facts in the lives of some of those whose names are copied above.

A James Wilson was among the United Empire Loyalists. Unfortunately, the list does not tell us anything more; and we cannot be sure that he is the man whose name stands first on the roll of Lodge No. 10. Of others we shall simply copy the entries in the list.

Sergeant Daniel Young: "S. G. Indian Department. Stamped Book, Niagara. A wife and two children. P. L. N. 1786."

John Thomas : "Eighth Regiment."

Warner Nelles and William Nelles are described as sons of Captain W. Henry Nelles ; and the latter has this record appended to his name : "Indian Department. A wife and five children. P. L. N. 1786. Niagara Stamped Book."

Lieutenant Robert Nelles : "Indian Department. Niagara Stamped Book." He may or may not have been another son of Captain W. H. Nelles.

John Smith : "Head of the Lake. A settler in 1788. Had three sons—Benjamin, Stephen and John. Magistrate's certificate 28th of September, 1793."

James Henry : "Butler's Rangers. S. G. Had a wife. P. L. N. 1786. Niagara Stamped Book."

Lieutenant John Ryckman : "Indian Department. S. G. Niagara Stamped Book."

Richard Beasley : "A Loyalist."

Lieutenant John Young : "S. G. Indian Department. S. P. L. N. 1786. Butler's Rangers. Six in family. Stamped Book Niagara."

Lieutenant Caleb Reynolds : "Butler's Rangers. Niagara Stamped Book. S. P. L. N. 1786."

John Depew, Junior : "S. G. Loyalist. Niagara Stamped Book. S. N. P. L. 1786." He was the son of John Depew, Senior, whose record is as follows : "S. G. Loyalist. Lieutenant Indian Department. S. G. A wife

and four children. P. L. N. 1786. Niagara Stamped Book."

Charles Depew: "Soldier Butler's Rangers. A wife and one child. P. L. N. 1786."

Daniel Springer: "Soldier Butler's Rangers."

Robert Land: "Indian Department. S. G. S. P. L. N. 1786. Stamped Book Niagara."

Abel Land: "States to have served last war, say Indian Department and Engineer's Department at Yorktown."

Captain Robert Lotridge: "Indian Department. S. G. Five in family. P. L. N. 1786. Niagara Stamped Book."

Ebenezer Jones: "Sergeant in Orange Rangers. S. G."

Peter Bowman: "Butler's Rangers. S. P. L. N. 1786. Niagara Stamped Book."

George Stuart: "Soldier in Butler's Rangers. P. Niagara Stamped Book." Brother Smith spells the name Stewart. On the minute book the signature of the brother himself reads "Sturd."

Ralph Morden: "Deceased. Condemned and executed by the rebels in 1780. Had three sons: John, Ralph and James." Undoubtedly the Ralph Morden whose signature we have was the son of that patriot.

Michael Showers: The "U. E. List" has this record: "Michael Showers, Senior. Deceased. Butler's Rangers. Soldier. S. G. A wife and four children. P. L. N. 1786." It

is reasonably certain that *our* Michael Showers was his son.

John Treanor : "S. G. Soldier."

George Ransier : "Butler's Rangers. S. G. Had a wife and one child. P. L. N. 1786. Niagara Stamped Book."

Sergeant John Coon : "Butler's Rangers. Had wife and six children, P. L. N. 1786. Niagara Stamped Book."

George Chisholm : "P. states a carpenter in General Burgoyne's army."

The list has this entry respecting a settler named Bennet, who may or may not be our Brother Josiah Bennet : "Bennet, if Charles, Jas. S. G. List 2. Corporal Indian Department. One of this name H. D. states to have come here in 1791." It is just possible that the "Jas." was a mistake for "Jos." But the trace is too faint to be accepted as more than a hint.

Some of the abbreviations in these notes we cannot explain. The letters P. L. N. or N. P. L. indicate that those to whose names they are appended were compelled, on their arrival in Canada, to accept Government maintenance, and were placed on the Niagara Provision List in the year indicated. Nothing more clearly marks the harsh intolerance of the republican government than the fact that nearly all of the United Empire Loyalists who were driven from their homes in consequence of their fidelity to their sovereign, reached

Canada in a state of absolute destitution, and were maintained at the public charge until they were able to provide for their families. The liberality of the British Government in dealing with those inhabitants of Quebec who declined to become British subjects, is in marked contrast with the cruelty of the United States authorities.



## CHAPTER IV.

### A STUDY OF THE ANCIENT RECORDS.

THE men who laid the foundations of the Barton Lodge were typical men of their time of the better class. First of all, they were *men*. They were men who had dared and struggled and suffered and triumphed. They were strong men, with positive characters and earnest convictions. They were men who knew what they wanted, and who took the shortest road to their objective point. And they left the impress of their character upon the records which lie before us. Sometimes they failed to use the King's English according to the rules of the grammarians, but they never failed to make their meaning clear. They were honest men who, to the extent of their abilities, squared their practices with their professions, and tried to do what they promised to do. They were men who could be stern to the wrongdoer and tender to the suffering—who could make sacrifices for the right, and who possessed charity which taught them to be merciful to the penitent sinner. In the following extracts from, and summaries of, the early minutes of Lodge No. 10, we have endeavored to let the brethren

tell their own story to the greatest possible extent.

Regular attendance at lodge they strictly insisted upon. June 24, 1796, a resolution was passed to increase the fine to absentees without cause to \$2, and those who were absent from two regular meetings were to "be suspended and dealt with as the constitution directs." February 5, 1797, it was resolved: "That the Secretary shall keep a book in which the names of the members present and members absent shall be registered; and that such registry shall be called over every regular lodge night, and that such members as are at any time absent shall give reasons why they were absent, and that such reasons shall be laid before the members present, to consider whether such absence was necessary or not, before the member may be fined."

October 3, 1798, it was decided: "That Brother Williams be summoned to attend next lodge night;" and on November 3, 1798: "That Brother Samuel Williams be summoned a second time to perform the duties of his lodge;" and on November 19, 1798: "That provided Brother Williams does not attend the duties of his lodge, after the second summons, he shall be proceeded with in a summary manner, provided he has received his summons."

Distance from the lodge was considered a reasonable excuse for failure to attend with

regularity. On September 11, 1801, it was resolved: "That Brother John Young, Brother William Nellis, Brother Henry Skinner be considered ordinary members on the following conditions: to pay up their dues, and to attend the lodge at the two festivals. Their distance from the lodge is the motive for this indulgence."

And at the last meeting of which we have minutes, held in 1810, it was resolved "On motion of Brother Beasley, seconded by Brother Birney, that every member of the lodge that lives within the limits of four miles of the lodge room shall attend the duties of his lodge every regular lodge night, sickness or absent from home on his necessary business excepted."

The records show that the laws imposing fines for absence were systematically enforced. Many items of fines paid are to be found among the treasurer's accounts. On the 6th of April, 1799, the following entry was made in the minutes: "As Brother Samuel Williams has neglected and refused to attend to the duties of his lodge, after having been repeatedly summoned thereto, that he be excluded therefrom. The question respecting which being taken, it was voted that he be accordingly excluded." On the 9th of November, 1804, this entry was made: "As Brother Warner Nelles has not attended his Masonical duties for more than four years past, that he has frequently

been summoned by writing, also by a brother at different times, and has not attended the summons nor the duties of his lodge, when so often and so regular thereunto summoned, he treating the lodge with such gross contempt, and by his conduct violating his obligation as a Mason, that he be excluded from Lodge No. 10, and that the Secretary be directed to inform the Grand Lodge of his unmasonic behavior, and also our sister lodge at the Township of Grimsby, and all lodges acknowledging the jurisdiction of the Grand Lodge at York. That the Worshipful Master direct the Secretary to inform Warner Nelles that he is excluded from Lodge No. 10, consequently from the benefits of Freemasonry." At a subsequent meeting Brother Nelles offered explanation and apology, which were considered sufficient, and he was restored to good standing.

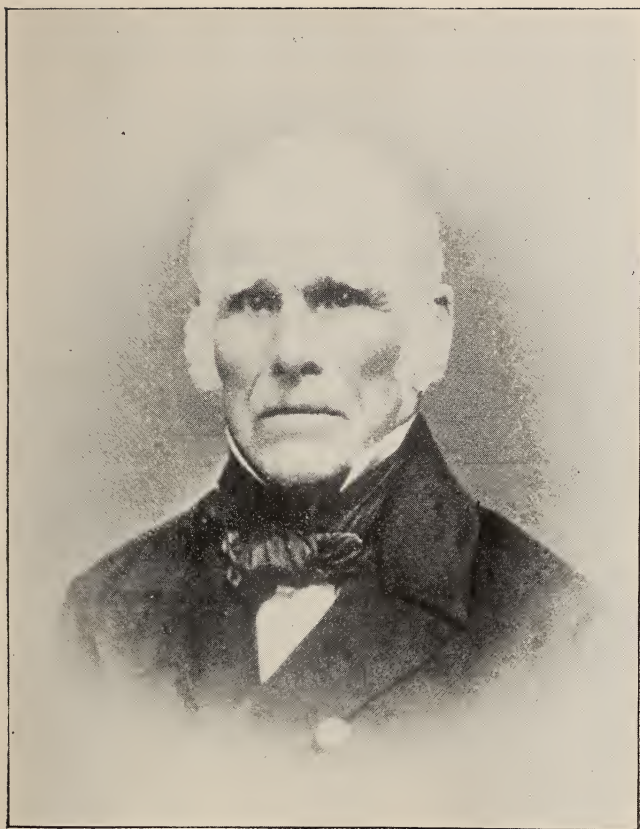
The first cloud which darkened the skies of Lodge No. 10 appeared in the shape of a serious charge against a brother, on the 2nd of February, 1799. It is entered upon the minutes as follows: "The motion of Brother James Morden, seconded by Brother Showers, that Brother Secretary summon Brother Filman to attend next lodge night to answer the charge of Brother Fellowcraft Miracle, who thinks Brother Filman received a grip from him, a Fellowcraft Mason, and told him it was the Master's grip, and said Brothers Morden and Showers affirm that Brother Fellowcraft

Miracle knows the Master's grip. Brother Filman then appears, and on examination denies that he told Brother Miracle whether it was the Master's grip or not. Laid over for further proof." No other record respecting the charge appears in the minutes, and it is probable that it was abandoned.

Opportunities for instruction were not so plentiful a hundred years ago as they are in our days; but the brethren were no less anxious then than now to improve themselves in Masonry. On the 7th of November, 1796, Brother Thomas introduced a resolution to the following effect: "That, as the members of this lodge were in general inexperienced Masons, and none of the members so capable of instructing in the necessary Masonic lectures as all that society ought to be instructed in, that all the officers that are at this time elected shall attend the Newark or some other well-informed lodge's lectures at least once between each and every regular lodge night, so as to be capable of informing the members of this lodge with the necessary principles and lectures of operative Masons; and that they solicit the degree of Mark Masons, that the brethren of this lodge may be benefited thereby; and that any brother proposed as a candidate shall make known whether such attendance will be convenient to him previous to his election." The resolution was, we are told, "unanimously agreed to by the brethren

present"; and we cannot doubt that the officers of the lodge lived up to it in spirit, and made the sacrifices which in those days such considerable journeys demanded. Still, the need was felt for further instruction; for, on the 6th of March, 1797, the following entry was made upon the minutes: "That as Brother P. M. Danby has been so obliging as to take the trouble to visit this lodge, and instructing the members thereof in the lectures of the three first degrees of Masonry, therefore this lodge is in duty bound to make Brother P. M. Danby a present, in consequence of the services he has rendered this lodge; and that the sum of forty dollars, with the thanks of this lodge, be presented to Brother P. M. Danby. The aforesaid motion was unanimously agreed to by the rest of the brethren present. Therefore the Worshipful Master, Senior and Junior Wardens, and the rest of the brethren of lodge No. 10 return their hearty and sincere thanks to Brother Danby for his brotherly love and masterly instructions given to this lodge, hopes Brother Danby will accept of the small sum of forty dollars from this lodge as an acknowledgment of their thanks, brotherly love and affection to him." These records are not examples of symmetrical English; but they prove that the founders of Barton Lodge were zealous craftsmen, and that they were guided by the true spirit of Masonry.





COL. ROBERT LAND.

Our ancient brethren were not punctilious observers of forms. They opened or closed the lodge in any degree, as might suit their convenience ; and they jumped from the first to the third or from the third to the first at will. To some extent, they were a law unto themselves. In 1796, "Brother Daniel Springer, who was going to travel," was passed and raised in one night. In 1798 "the petitions of Burch and Eaton were withdrawn at their request." In 1804, Brother King was initiated eleven days after he had been balloted for. Brother Wire's petition was received on the 9th of November, 1804, and he was balloted for the same night. Seventeen days later he was initiated ; and after the lapse of another eleven days, he was passed and raised in one night. The reason assigned for this haste was that "he expected to take a long journey." On the 9th of January, a minute informs us, "That, as the Lodge did not meet at the night for the election of officers, owing to badness of the weather, the election on St. John's day being neglected for unknown reasons, that the officers remain in office for the ensuing six months." Brother James Charlton points out that in that year no record is made of any installation in June or December.

That which would appear a most serious irregularity in the eyes of modern Masons was an initiation at a time when no active or past

master of that or any other lodge was present. The full minutes for the evening on which that transaction occurred are as follows: "At the request of Brother Daniel Springer, a few of the members of Lodge No. 10 met at their lodge room in Barton, on Wednesday, the 29th of July, A. D. 1797, A. L. 5797, for the benefit of a lecture. Lodge opened in the Master's degree, when it was motioned by Brother Junior Warden pro tem., J. Smith, that, as Mr. Andrew Westbrook, who had been balloted for on the last regular lodge night, was then in waiting, whether the brethren present were not duly qualified and invested with power to initiate Mr. Westbrook. The question being put, 'tis the unanimous opinion of the brethren present that they are invested with that power; and accordingly the lodge closed and opened in the Apprentice degree, when Mr. Andrew Westbrook was brought forward and initiated in the first degree of Masonry. Lodge called from labor to refreshment at half-past eight. Lodge called from refreshment to labor at nine o'clock. Lodge closed at half-past nine in perfect harmony. Expenses of the night, 16s."

The records lead us to think that the lodge was, in its early days, in comfortable financial circumstances. The united fees for the three degrees—fifteen dollars—formed a more considerable sum, the conditions of the times being taken into account, than the fees now

charged; while the payment of 2s. 6d., or fifty cents, each night, in lieu of yearly dues, was certainly a liberal contribution to the funds of the lodge. It is true enough that the brethren were on each night of meeting called from labor to refreshment, and that the refreshment was both potent and substantial. Still, liberal sums remained in the treasury "for the relief of indigent brethren." But specie was not plentiful in those days, and difficulty was sometimes experienced then as now in getting the brethren to make prompt payment. Brother James Charlton tells us that "trustees were appointed to whom notes on account of the lodge were made. Fees, dues and fines were paid in notes of hand in the most off-handed way. The lodge was diligent in looking after these bits of paper, and brethren afflicted with a chronic defect of memory were cheered with such frequent and forcible reminders that they must have felt that all their short-comings, caused by the sad loss of memory, were more than fully compensated by the touching attentions and friendly aid of those who were so happily constituted as to be placed above such ailments, and yet able to sympathize with and help those who were less favored. The notes of hand and due-bills gave so much trouble that it was decided April 25, 1800, not to accept them any longer, but to demand cash. In addition to notes and due-bills, there was

yet another way in which our early brethren were willing to accept payment. They carried the spirit of accommodation to all reasonable lengths to meet the wishes and abilities of everyone. August 2, 1799, 'On motion of Brother Beasley, seconded by Brother Smith, that the lodge will *except* good merchantable wheat, delivered at Brother Rousseaux's mill, from any brother of the lodge, in payment of their dues, which motion was unanimously agreed to.' December 13, 1799, 'That the secretary be ordered to acquaint each member that good merchantable wheat, delivered at Brother Rousseaux's mill in Ancaster, will be *excepted* of as payment.' "

It is not inappropriate to supplement Brother Charlton's statement with the explanation that hundreds of the due-bills then given to the treasurer in temporary liquidation of debts to the lodge have never been redeemed, and remain in the archives to this day. Indeed, the brethren seem to have walked up to the treasurer's desk and to have given their notes for their dues almost *en masse*. On another page will be found a fac simile of one of the sheets on which the Micawber-like settlements of a night were made.

Some difficulty was experienced in getting the brethren to attend meetings in proper Masonic clothing. On the 9th of May, 1800, it was resolved, "That every brother shall provide himself with clothing against the next

regular lodge night." In December of the same year it was resolved, "That a fine of 4s. be put on every brother that has not furnished himself with clothing since the same has been entered in the minutes." Then appear the names of seven members, with this comment: "Those above had no clothing." The following month it was resolved, "That all the brethren have their clothing by the next regular lodge night." The important duty was still neglected, for, in the following October it was further resolved, "That those brethren who shall not appear clothed, agreeable to a former motion, by the next lodge night, shall be fined 4s., New York currency." Even this warning does not appear to have produced the desired effect; for, under date of November 13, 1801, it is recorded that—"Lodge proceed to examine the members who come without clothing; and Brother J. Showers, Brother J. Bennet, Brother M. Bennet, and Brother Ralph Morden were fined 4s. each."

Records of fines are plentiful in the early minutes. April 7, 1798, it was unanimously resolved, "That Brother John Smith and Brother Robert Land, for interrupting the harmony of the lodge, be fined the sum of two shillings each, to be put in the fund for the relief of indigent brethren." Brother Robert Land was Secretary at the time, and recorded this sentence against himself and his fellow sinner. December, 1798, "On motion



of Brother Beasley, seconded by Brother Thomas, that the sense of the lodge be taken whether Brother James Wilson be fined or reprimanded from the chair for indecorum in the lodge. To be reprimanded was unanimously carried." Brother Aikman was peculiarly unfortunate in the matter of fines. On November 14, 1800, he was fined 4s., "for not furnishing the lodge with liquor, agreeable to the minutes of last lodge night;" and on October 9, 1801, he was fined \$2 for not furnishing the lodge room agreeable to the minutes of a former lodge night." November 13, 1801, "Brother Aikman agrees to make a handle to the seal of the lodge against the next lodge night, or submit to be fined." With full knowledge of the penalty of disobedience, he neglected his duty; and in the December minutes we find the record: "Brother J. Aikman fined 1s. for not putting a handle to the seal." July 8, 1803: "The Treasurer not attending, we could not get clothing." A motion that Brother J. Aikman, the Treasurer, "be fined 4s., New York currency, for his non-attendance and disappointing the lodge," was lost; but a motion "That Brother J. Aikman be fined one dollar" was carried. Sept. 13, 1802, "Brother John Lottridge address the chair, and said he wished to know why Brother Aikman did not bring his accounts against the lodge. Answer, neglect." January 14, 1803: "That

Brother J. T. (*sic.*) Rousseaux be fined 1s. if he does not bring a *bibel* to the lodge the next lodge night." Apparently, Brother Rousseaux neglected his duty and suffered the penalty; for, in December of the same year, it was resolved, "That the Treasurer take money out of the fund sufficient to purchase one small bible." It must not be hastily assumed that our brethren were indifferent respecting the Volume of the Sacred Law—that they were disposed to be more liberal in providing spirituous comfort than in securing spiritual sustentation. It is certain that the lodge was provided with a large Bible; and that the "small bible" the Treasurer was instructed to purchase was needed for the ante room. In June, 1803, it was resolved, "that any brother taking the constitution book out of the lodge, not returning it on or before the next lodge night, shall for every such offense pay a fine of 4s., New York currency." There is no intimation that this penalty was ever incurred.

The first affiliations took place on December 4, 1796, the record of which is as follows: "The petition of Brother Bowman, late a member of Lodge No. 4, was read, praying to become a member of this lodge, he producing a certificate from Lodge No. 4. The members present proceeded to ballot upon said occasion, which were found unanimous in Brother Bowman's favor; and upon Brother Bowman sign-

ing the by-laws of this lodge, is admitted a member thereof. The petition of Brother Augustus Jones was read, praying the same purpose, who had not obtained his certificate from his former lodge, but promises to obtain a certificate as soon as opportunity will serve for that purpose; and as a number of the brethren of this lodge were well acquainted with Brother Augustus Jones's conduct in his former lodge, the brethren proceed to ballot for him, which were found unanimous in his favor." This Augustus Jones was the surveyor who made the first surveys in Barton Township.

An entry upon the minutes under date December 12, 1800, reminds us that Masonry is broad, liberal and charitable. Where the spirit of Masonry dwells, there it is always high twelve—there the sun is always at its meridian. Malice, hate and revenge, the foul brood of night, find no habitation there. We have seen that many of the first members of Barton Lodge were United Empire Loyalists, who had been driven from their homes in the new republic, and many of whom had been deprived of their property and subjected to grievous loss and suffering. The bitterness of the great struggle had not yet died out—its wounds were not yet healed. But within the portals of the Masonic lodge the wrongs were forgotten—the passions of the strife were left behind. On the day just named the following

entry appears upon the minutes: "Read a letter from the Grand Secretary informing this lodge of communication received from the Grand Lodge of Pennsylvania, announcing the death of the Right Worshipful Grand Master Washington, and requesting this lodge to go in mourning at their public and private meetings six months, including their first meeting; in consequence of which Brother Aikman moved, seconded by Brother J. Showers, that a piece of black ribbon should be purchased for that purpose. The motion being put was carried. Brother John Lottridge agreed to furnish the lodge with the ribbon." The event is significant not only of the liberal spirit of our early brethren, but it reminds us that communication was difficult in those days, and that news traveled slowly. Washington died on the 14th of December, 1799, and the news was officially communicated to Lodge No. 10 only on the 12th of the following December—just two days less than a year after the sad event. In referring to this action of the lodge, Brother James Charlton says: "We now know Washington, as the whole world knows him, as a noble man, a pure patriot, a great name in history, and not more honored in his own land than in all lands where greatness and goodness are revered; but our early brethren knew him as a republican, while they were monarchists; as a successful rebel against their sovereign; as one whose triumph had

made many of their neighbors, and perhaps some of themselves, exiles ; but they knew him also as a Mason, and they forgot all else in that, and honored him as an honored member of the craft. It is easy to waive political differences in our day, in which it requires a Hudi-brastic logician to decide where they begin and in what they consist, apart from the spoils ; but in that day political differences were settled in blood, and the fierce hatreds of the war of independence had not yielded to time. In all our records there is nothing more touching, nothing more truly Masonic, nothing which so profoundly impresses me with sincere respect for our early brethren, as this simple, unadorned record of their tribute to the memory of ‘Right Worshipful Grand Master Washington.’ ”

Very early in its history the lodge made an effort to establish a library. The members believed in the diffusion of light, and it is evident that they wanted that light to shine among all the people, for they desired the library to be public. On the 3d of February, 1798, it was “Moved by Past Master Phelps, that this lodge take into consideration the utility of appropriating a part of the fund to the purpose of purchasing a public library, to be under such regulations as shall be hereafter agreed upon, and to this end a committee be chosen to report a sketch of rules and regulations respecting this design, as also the sum

to be appropriated, the mode in which, and place where a selection of books might best be purchased, &c." The resolution was "seconded by Brother J. W. Ryckman, and unanimously agreed to by the rest of the brethren present." A committee was also appointed; but there the project appears to have ended, for no further reference to it appears on the minutes. The time for the establishment of public libraries had not yet come.

The lodge found many resting places in its earlier years. Its pillar of fire removed from time to time, and its tabernacle was set up wherever convenience or necessity pointed out a suitable place. After it ceased to meet at Smith's tavern, it held its meetings at the houses of various brethren. There are not wanting indications that the temporary custodians of the ark, sometimes considered its possession more of a burden than an honor. In 1798 the meetings were held at Brother Aikman's house, and in April of that year Brother Aikman moved "That Lodge No. 10 meet the first Friday of every month, instead of Saturday," which was lost, whereupon "Brother Aikman says the lodge shall sit no more at his house if it is to sit on Saturday." Apparently the brethren found themselves in comfortable quarters at Brother Aikman's, for two meetings were held to consider the situation, one at "the former lodge room" in



Brother Beasley's house, and the other at Brother Aikman's, on the 5th of May, when "Brother S. W. agreed for the lodge to continue at his house on condition that the lodge sit no longer than ten o'clock, let whatever business be before the lodge." Peering behind the official record, we fancy that we catch glimpses of a justly irate Mrs. Aikman, unable to endure longer the late sessions and later convivialities of men who may possibly have violated the sacred hours of the opening Sabbath. For our early brethren were undoubtedly convivial. The age was an age of conviviality. The pioneer who toiled alone in his clearing was glad on all convenient occasions to feel the elbow touch of his fellow man, and to assure himself that he was not absolutely alone in the wilderness. The call from labor to refreshment was not a meaningless summons in those days. The refreshment was there, and it was substantial. Brother James Charlton says: "Our early brethren interpreted everything literally, and had no idea of calling the lodge from labor to metaphorical refreshment. In that respect they were operative rather than speculative Masons. The expenses of each night are usually given; and I am afraid that much if not all of it was for spirituous refreshments. Sometimes the expenses are simply entered as so many bottles of brandy, or so many quarts of whiskey, and the allowance

to the number of members present is generous. Occasionally we have similar entries to this one of February 9, 1798: 'Expenses of the night, 32s., which was paid by the benefited brethren,' that is by the brethren initiated or advanced. On September 4, 1794, I find this entry: 'that the liquors for the use of the lodge shall be purchased with the money belonging to the lodge, by the barrel or quarter cask, and that said liquor be deposited with Brother S. W. Aikman; and that he is to be accountable to the lodge for the same.' July 7, 1798: 'That four gallons rum be provided for the use of the lodge, Brother W. M. to furnish the same and a keg to contain it. That Brother Rousseaux furnish the lodge with one barrel of spirits and one of wine at prime cost.' September 12, 1800: 'That Brother Aikman should furnish the lodge with liquor and light.' December 31, 1800: 'Expenses of the night, 12s., two bottles brandy.' August 12, 1803: 'That the Treasurer take as much money out of the chest as will purchase three gallons of whiskey against the next lodge night.' December 9, 1803: 'Brother William Wedge, Cr. for three gallons whiskey, 18s.' February 8, 1805: 'That Brother Showers furnish the lodge with ten gallons of whiskey against the next lodge night.' June 14, 1805: 'That money be taken out of the fund to purchase one and a half gallons of spirit for the festival.' One is tempted to think that the brethren had re-

solved to keep festival by being more moderate in their potations than was customary with them. December 13, 1805: 'Brother Showers, Cr. by three gallons whiskey.' February 14, 1806: 'Brother Showers, Cr. by three gallons whiskey.' March 14, 1806: 'Brother William Wedge agrees to furnish the lodge whiskey the next lodge night.' June 14, 1806: 'Six dollars paid Brother G. King for shrub; three dollars to Brother William Wedge for whiskey.' October 10, 1806: 'That Brother Young shall furnish three gallons of whiskey for the use of the lodge by the next lodge night.' November 14, 1806: 'Brother Young agrees to furnish the lodge with three gallons of whiskey by the next lodge night.' March 11, 1808: 'Brother Abel Land agrees to furnish the lodge with whiskey at 5s. per gallon.' Amid this great sea of liquor we come upon a single island of solids. June 24, 1805: 'That Brother G. King furnish the lodge with bread and cheese'; and we are tempted to exclaim with Falstaff's Prince Hal: 'O, monstrous! but one half-penny-worth of bread to this intolerable deal of sack!''

While we have copied Brother Charlton's opinion that much if not all of the outlay for refreshment went for liquid supplies, it must not be forgotten that the food was generally contracted for, and particular accounts for it would not appear in the minutes. But it was supplied. The men of those

days were good eaters as well as willing drinkers.

The bill for supplies furnished on the night in question may properly be given here. It is as follows :

“June 24th, 1705.

“Lodge No. 10, in Barton, Dr. to George King.

“June 5th. To 4 lb. Candles, 2/6 p. lb. £0 10 0

24th. To 1 pair of snuffors and  
stand. . . . . 0 10 0

To 1 1-2 gallon of spirrits,  
18/ p. gal. . . . . 1 7 6

N. Y. C. 2 7 6

Bread & Cheas. . . . . 9 6

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£2 17 6

In reading these records, we must not forget that habits and conditions have materially changed within a hundred years. The founders of Barton Lodge would no doubt have resented with indignation the imputation that they were intemperate in their use of intoxicating liquors. The by-laws, as we have seen, provided penalties for those who should attend the lodge “disguised in liquor,” and occasional entries upon the minutes lead us to think that the law was not a dead letter. On the 25th of April, 1800, a resolution was adopted “That any brother that shall be disguised in liquor in the lodge after the lodge



CAPTAIN JOSEPH BIRNEY.



is closed, shall be fined at the discretion of the lodge." And the following entry appears under date December 11, 1807: "Brother Showers informed the lodge that a brother of the name of Harry Lamb wished to visit the lodge. On being asked whether he could vouch for him he answered in the negative. The Worshipful Master nominated a committee to examine Harry Lamb, the members of which were R. Beasley and R. Land. The committee reported that nothing satisfactory could be obtained from Harry Lamb, he being in a state of intoxication. He was not admitted." Let us admit that our early brethren conformed to the customs of the time in which they lived, and that they drank more intoxicating liquor than would be sanctioned by the usages of our day. When so much is said, everything is said.

Masonry inculcates and practices charity. But it does not boast of its good deeds. It is inclined to be reticent on this subject, first because it does not wish to wound the feelings of those who are the recipients of its bounty, and secondly because Masonic charity is so systematically conducted that ordinary acts of benevolence are not recorded. But we have evidence that our ancient brethren were not forgetful of those upon whom the hand of misfortune had fallen. The two shillings and sixpence of dues contributed on each lodge night certainly more than paid for the refresh-



ments consumed ; and there were considerable sums “put into the fund for the relief of indigent brethren.” Occasionally we have in the minutes indications of the manner in which the charitable fund was dispensed. On the 5th of January, 1797, the record informs us that the “Lodge opened in the Fellowcraft’s degree, Crafts being present ; and took into their consideration the deplorable situation of Mr. George Stewart, from his having his house and property burned, and thought him an object [requiring] and deserving the relief of all charitable and well-disposed people ;” and it was “unanimously agreed that Mr. Stewart receive out of the funds of this lodge the sum of ten pounds.” Upon this entry Brother James Charlton remarks : “Mr. Stewart was not a member of No. 10 ; and the prefix of ‘Mr.’ leads me to infer that he was not a member of any lodge.” But he may have been that brother who wrote his name George Sturd. On the 5th of January, 1799, the following entry was made : “That the wife and family of Brother James Wilson should be presented with such sum out of the fund of this lodge as the majority shall think meet, to replace part of the family clothing lost by fire ;” and it was “unanimously agreed that Worshipful Brother Beasley present Mrs. Wilson with the sum of sixteen pounds, New York currency, in such manner as he shall think most proper.” On the 27th of Decem-

ber, 1809, "Brother William Wedge made application to the lodge for the loan of eight dollars, which was granted to him. The expenses of the day two quarts whiskey, furnished by Brother Wedge." One would rather Brother Wedge had not furnished that whiskey just at the time his application for a little financial accommodation went before the lodge; but after the lapse of nearly a hundred years doubtless the broad mantle of Masonic charity will be permitted to cover the apparent irregularity of the transaction.

The brethren required candidates for advancement to be proficient in the degrees they had already received. In April, 1798, Brothers Williams and Skinner were candidates for the Fellowcraft degree, when it was "unanimous agreed, that Brother Williams and Brother Skinner are not entitled to receive a further degree in Masonry until they shall be better instructed." Another entry in the minutes of the same meeting is worthy of attention. It is as follows: "Then proceed to settle their accounts with the treasurers, Brothers Daniel Young, Aikman and Bowman, when a balance was found of 14/2/6 due from Brother Aikman, which he could not account for; 16/3/10 from Brother D. Young, which he could not account for. Brother Bowman left unsettled until the next lodge night. Carried unanimously, that the treasurers shall give their bonds for the

money they can't account for the next lodge night."

At another meeting held the same month it was "Carried, if their is a sufficient number of members assembled at the regular hour, they are to proceed to business."

In June it was recorded that "Brother Senior Warden agrees to furnish the lodge with a room for three years at the rate of twenty dollars a year. He likewise agrees to furnish the lodge supers for six persons on every stated lodge night." It will hardly be asserted that the remuneration for the room and the "supers" was extravagantly high.

In December, 1798, Brother James Wilson asked for his dimit, when it was "unanimously agreed to, that Brother James Wilson should not leave the lodge till a dispute between him and Brother Elias Long was decided." Accordingly, an emergent meeting was held four days later, when the lodge "proceeded to examine the complaint of Brother James Wilson against Brother Elias Long and Brother John Smith. The complaint was that Brother Smith have told Brother Long that James Wilson did not keep a secret that Brother Smith had given him as a Mason, which charge Brother Wilson denied. Brother Smith and Brother Long being present, the lodge upon examination found the charge not sufficiently supported, and Brother James Wilson cleared of the same by the unanimous voice of the lodge."

## CHAPTER V.

### RELATIONS WITH THE GRAND LODGE.

WHILE Brother Jarvis remained at Newark, the relations between Lodge No. 10 and the Grand Lodge officials appear to have been cordial; but shortly after the Provincial Grand Master removed to York signs of incompatibility of temper began to manifest themselves. There are indications that the brethren at Newark were dictatorial in manner and possibly somewhat too exacting, while the brethren in Barton were inclined to resent unnecessary assumptions of authority. The first existing evidence of friction is recorded in the minutes of a meeting of Grand Lodge held at Newark on the 5th of September, 1798, when the roll was called with the following result: "No. 1 absent and fined; No. 2 present; No. 3 absent, not summoned; No. 4 present; Nos. 5, 6, 7 and 8 absent, not summoned; No. 9 present; No. 10 absent and fined, having been summoned; Nos. 11 and 12 present." The grand body might impose fines, but the members of Lodge No. 10 had their own views as to the necessity for paying them. Other brethren also had their doubts. Bro. Hall, Past Master of Lodge No. 4, said,

“If we are to pay a tax to the Grand Lodge, we must scratch out the words Freemasonry and put down bond Masonry.” The rebellious language was reported to Grand Lodge, and a motion was made that Brother Hall “do make an appology.” But after discussion, it was resolved, “that his conduct proceeded from ignorance,” and “that no appology was necessary.”

At a meeting of Grand Lodge, held December 5, 1798, four lodges being represented, No. 10 was again reported absent, and the Secretary was instructed to “write to the absent lodges in this country to know the reason why they did not attend to the election of officers and pay their dues; and they shall attend on the morning of the festival.” Apparently the summons was sent, and it elicited a reply from Barton that “an article in our by-laws prevents us. It is enacted in our by-law that at the festival the lodge is to dine together, settle accounts and install the officers of the lodge. If the presiding officers are absent, the officers elect can’t take their places, nor the settlement of accounts be regularly proceeded with without being installed. Lodge No. 10 wishes in every degree to fulfil their duties to the Grand Lodge as Masons ought to do. If it is always necessary, or if the Grand Lodge says that we ought to attend at the festivals, it will be necessary for Lodge No. 10 to alter that part of our by-laws. The

lodge don't see how they can with Masonic propriety infringe upon them at present. Lodge No. 10 hopes that the Grand Lodge will not consider them a disorderly body. They assure them that they are willing and ready at all times to conform to the resolutions of the Grand Lodge and the regulations of the fraternity in general." This letter was signed by John Aikman, W. M., and Richard Beasley, Secretary. Another letter, the copy of which is undated, but which was written about the same time, asked the Grand Lodge "to take the distance and situation of our lodge into consideration, and, instead of paying our dues as formerly, and insisting on our attending at every quarterly meeting, to take a specified sum and our attendance once a year." "The Grand Lodge," it is urged, "has threatened to take our warrant provided that we did not pay our dues. The lodge means to pay our arrearage to the present time. If the Grand Lodge does not see proper to lessen the sum we have to pay, they will be under the necessity of taking our warrant from us, for our fund is not sufficient to answer the demand. I shall now state to you the sum we have to pay: Our quarterly dues to the Grand Lodge, 38/ currency; expenses to the brother for attending Grand Lodge, 30/6. This statement amounts to fifty-four dollars per year, exclusive of the fee for initiation and the secretary's fees. If the Grand Lodge don't



think it prudent to relax, Lodge No. 10, for the most prudential reason, must submit to have their warrant taken from them, or otherwise submit to have their fund swallowed up by the fund of the Grand Lodge.”

The correspondence continued through a considerable period of time. On the 1st of June, 1800, the officers of Lodge No. 10, in transmitting the quarterly return, say: “The returns in future will be sent more regularly. For sending you the money at this period, it is not in our power. Neither can we plead poverty: our fund is sufficiently adequate. The misfortune at present is that we have no ready cash. We are sensible that the Grand Lodge have it in their power, according to their resolution, of declaring our warrant void in consequence of our non-compliance with their orders, and this resolution of Grand Lodge, if put in force, of course must prevent us meeting as a lodge. We, however, are not ignorant of our duty to the Grand Lodge. Neither are we so ignorant of Masonry but that we know that a part of the resolution of the Grand Lodge of 4th of September, 1799, cannot operate against us, namely that part that says the members thereof treated as clandestine Masons. The members of Lodge No. 10 are made under the sanction of the Provincial Grand Lodge, and under a legal warrant. No Mason made under a legal warrant can be a clandestine Mason; if so this lodge

dont know the meaning of the word clandestine.”

The dissatisfaction with Grand Lodge seems to have been general, for a meeting was held at York on the 26th of June, 1800, “by the masters of the following lodges, viz.,

, No. 3 ; William McCay, No. 6 ; Daniel Cozens, No. 8 ; Richard Beasley, No. 10 ; Edward Jessop, No. 13 ; Thomas Fraser, No.     ; and the Rev. Mr. Addison, of the Grand Lodge. They come to the following resolutions, to which they have subscribed their names : That the Provincial Grand Master is recommended to take regular proceedings to have the Grand Lodge removed to the Town of York, as it will tend to the benefit of the craft in general. The present situation of the craft is such as to alarm every good brother, and tend to the total disunion of the craft. That from the report and information it is the indispensable duty of the Provincial Grand Master to take such constitutional means as are in his power to reform the abuses and irregularities that at present exist. That the resolutions of the Grand Lodge, where it is agreeable to the constitution, it is the indispensable duty of every lodge to conform to the orders of the Grand Lodge. That the lodges with the assistance of the Grand Master owes their existing authority ; and it is necessary for the good of Masonry in general that there be a good understanding between the Provincial Grand Master and the Grand Lodge.”

On the third of September following, the Grand Lodge, "taking into consideration the willingness of the delinquent lodges to pay and the difficulties attending the adjusting of their accounts in time to exonerate themselves from the censure promised at this meeting, have reconsidered the resolve, and given them the further time to the communication in December next, to make final settlement." The Master of Lodge No. 10 was also notified that, as the lodge has, "by Richard Beasley, among others, at York, on the 26th June last, charged irregularities on the Grand Lodge, and the Grand Lodge being willing that the merits of their doing should be tried by the constitution, have for that purpose directed and ordered that you appear at the next communication, to be heard thereon."

Apparently, no representative of the lodge put in an appearance at Niagara in answer to this summons; and on the 1st of February another summons was issued to appear and substantiate the charge at the communication of Grand Lodge in March. The records do not tell us how that particular controversy ended; but the presumption is that it remained unsettled at the time the Newark brethren set up their rival Grand Lodge. In October, 1803, Jarvis issued a summons to all lodges under his jurisdiction to assemble in Grand Lodge at York, on the 10th of February, 1804.

The rival Grand Lodge had been organized

at Niagara, and the officers of that body had issued their summons for October, 1803; but a number of lodges refused to respond to the summons. The Secretary of the Grimsby Lodge, writing on this subject, said: "We have received a summons from the Grand Lodge at Niagara to attend on the first Wednesday in October past. And we unanimous came under the resolution that we would not answer their demand. We are perfectly persuaded in our lodge that they work without a warrant, which is contrary to the rules of Ancient York Masons." The Barton Lodge replied to the summons as follows: "Lodge No. 10 having received a summons to attend the Grand Lodge on the first Wednesday in October, and to bring with them their returns, have come to the resolution of not attending to any summons that may be sent, for this reason: They know that Brother William Jarvis, Esq., has the Duke of Athol's warrant as Provincial Grand Master, and till the new elected Grand Master has a warrant from the same fountain they can't think of acknowledging any other. They also understand that the Grand Lodge at Niagara are working without a warrant. They therefore do not think themselves safe to pay up dues to the Grand Lodge at Niagara."

There the controversy, so far as it was a controversy, ended. But the troubles continued. Brother Jarvis failed to discharge his

duty in a proper manner, and the subordinate lodges ceased to receive that encouragement and support which are so essential to health and activity. We cannot wonder that in course of time discouragement fell upon the brethren in Barton, and that the regularity of their meetings was interrupted.

## CHAPTER VI.

### THE END OF THE OLD MINUTES.

THE last of the ancient minutes which have been preserved are those of the meeting held on the 9th of February, 1810. We shall be pardoned for copying them in full :

“Lodge No. 10 met at their lodge room in Barton, on Friday, the 9th Feb., in the year 1810, of Masonry 5810. Lodge opened in the Master's degree. On motion of Brother Beasley, seconded by Brother Birney, that every member of the lodge that lives within the limits of four miles of the lodge room shall attend the duties of his lodge every regular lodge night, sickness or absent from home on his necessary business excepted. Motion put and carried. On motion of Brother Beasley, seconded by Brother Birney, that Brother Charles Depew and Brother John Aikman be exempted from attending every regular lodge night, and that they attend once a year unless particularly summoned. Motion put and carried. Brother Barnum fined for swearing in the lodge. Treasurer Dr. 8s. Lodge closed in perfect harmony 10 o'clock. Members present : A. Land, W. M. ; J. Smith, S. W., pro tem. ; E. Land, J. W. ; R. Beasley, Secretary ;



J. Birney, Treasurer ; R. Land, G. King, G. Chisholm, G. Stewart, C. Depew, John Aikman, J. Lottridge, J. Birney ; William Wedge, Tyler. Visitors : T. Atkinson, Brother Barnum, R. Cockrell."

And there the early records end. More than a quarter of a century passed before they were resumed. The time was one of division in Masonic circles. In the highest councils strife existed where harmony should have reigned. Rival grand bodies contended for the mastery ; and professions of charity and good will toward all mankind seemed but mockeries in the presence of bickerings and bitterness. To some extent the dissensions of the mother country were imported into Canada, and the discord shadowed, if it did not enter, the sacred precincts of Lodge No. 10. Doubtless the chilling influences of Grand Lodge discords and of official neglect affected the spirits of our pioneer brethren ; and they were left without heart to continue their work. Of work, in the Masonic sense of the word, they came to have little. In 1796, 1797 and 1798 there had been thirty initiations. After that admissions were fewer ; but in 1803 they numbered 3 ; in 1804, 3 ; in 1805, 3 ; and in 1806, 2. After that only one is recorded. In the fourteen years of its early existence the initiations numbered 48, so that the lodge had an average of about ten degrees to work annually.

We are reluctantly compelled to acknowledge that Brother Jarvis had neither energy nor tact to encourage activity, at a time when and in a country where energy and tact were imperatively needed. In fact, he was habitually inattentive to his duty, official as well as Masonic. We find in Read's Life of Governor Simcoe an anecdote which well illustrates this constitutional infirmity in the character of our first Provincial Grand Master. Some Quakers who had settled north of Toronto applied to the Government for patents for their land. Time passed, but the documents were not forthcoming; and at length complaint was made to Governor Hunter, who had succeeded Sir John Simcoe. The Governor summoned his officers before him, and, in presence of the Quakers, asked them why the papers had not been prepared. "At length the onus of blame seemed to settle down upon the head of the Secretary and Registrar, Mr. Jarvis, who could only say that really the pressure of business in his office was so great that he had been absolutely unable, up to the present moment, to get ready the particular patents referred to. 'Sir,' was the Governor's rejoinder, 'if they are not immediately forthcoming, every one of them, and placed in the hands of these gentlemen here at noon on Thursday next (it was now Tuesday), by George, I'll un-Jarvis you.'"

Other influences were at work to discour-



SIR ALLAN MACNAB.

age the brethren. The rival Grand Lodge at Niagara loudly asserted its legitimacy ; and, while the Barton brethren denied that legitimacy, they may have been in doubt which way to walk. The acrimonious discussions which prevailed at the time produced in their minds a feeling that the discord would eventually involve Masonry in this province in utter confusion. Before that rivalry was happily adjusted, and, under the guidance of the Grand Lodge of England, harmony was restored, the war of 1812-15 had broken out, and those who had fled from the United States to seek a peaceful asylum in Canada, were forced to take up arms in defence of their new country. On the restoration of peace those who remained of our brethren found their time fully occupied in repairing the ravages of war. In 1826 the anti-Masonic crusade swept through the neighboring States, and its influence could not fail to be felt in Canada. Thus a series of untoward events prevented the regular assembling of those whose chief object was to inculcate the lesson of brotherly love.

But we must not too hastily assume that the fire was wholly extinguished upon the altar of the Barton Lodge, and that its light absolutely ceased to shine. It is certain that work in the proper sense of the word, was intermitted ; but there is reason to think that the brethren continued to meet for Masonic

intercourse, and that the spirit of Masonry was kept alive in their hearts. There is no record that, while the lodge was active, it ever met at the house of Brother Land. But living members of the Land family have heard the wife of Colonel Robert Land tell how the Masons met in his house after the war, and that they rolled cannon balls over the floor while engaged in their ceremonies. It is probable that they held informal meetings, and practiced the "work," to keep it fresh in their minds, possibly making some noise to drown their voices, which Mrs. Land believed to be made by cannon balls. There is also a well-defined tradition that the Masons held meetings at Ancaster during the first quarter of this century. But the meetings referred to may have been those of Hiram Chapter, which was organized in 1820, and met at Ancaster. It is certain that Lodge No. 10 ceased to be an operative Masonic body. It ceased to hold relations with Grand Lodge. It could not legally communicate degrees, and there is not the slightest indication that any attempt to communicate them was ever made. Even the jewels of the lodge were hidden away and kept in a safe place against the day when they would again burn as lights upon the sacred altar. But as, in the dark days of Israel's history, there remained seven thousand men who had not bowed the knee to Baal, so in Barton there remained tried and true men who



had not ceased to be Masons at heart, and who had not despaired of the future of the Barton Lodge. They looked forward hopefully to the dawn of a brighter day, and they sought out those new-comers who like themselves had seen the true light. Some of them lived to see the better day; but before that day dawned, the majority had "fallen on sleep."

This division of the history of the Barton Lodge cannot, it is thought, be more fittingly brought to a close than by quoting the concluding paragraphs of Bro. James Charlton's history, entitled "The Barton Lodge Seventy Years ago":

"What a commentary on human life and human effort is here in these books of our records! The hand that wrote them is cold and still: the head that planned them sleeps well and recks not of its whereabouts: the subjects of them have mouldered into dust. All that much interests us—all that is perennially enduring and important—can be compressed into a few brief paragraphs. That these brethren helped the needy is sweet: that they planned works of public utility is as admirable as it is inspiring; and that they dwelt together in unity is beautiful: all else is comparatively trivial and unimportant. We may strut and fret our hour upon the stage, and we may fill our life drama with sound of trumpet and thunder of cannon; but all that will bring



peace to ourselves, and all of us that will be truly lasting—that will make our memories sweet and blossom in the dust—will be that we did, or endeavored to do, some little good. That is the lesson that I read in these records of seventy years ago—of those brethren who then lived and struggled, and fought the forest and their own faults, who founded our lodge, and whose lusty labors aided in making the wilderness and the solitary place rejoice, and in covering the land with fruitful farms and populous and prosperous cities and villages, and in bringing it to what we now find it.

“Is not the history of the Barton Lodge, of which only a small portion has been dealt with to-night, a shadow of the history of our order? The particulars of the inception of our lodge exist not. Many of its early records, in the shape of correspondence and reports, have not descended to us. Its early minute books are quite as communicative as we could desire. It struggles into life : it battles for existence : it succumbs for a while to adverse circumstances : it returns to its work : it continues in it, and succeeds in it, and arrives at what we now see. Darkness broods over its birth, gray dawn faintly illumines its early hours, but it now exists in the light of perfect day. So it is with Masonry in general. It emerges from oblivion : obstacles beset it, persecution dogs it, and its progress is a moral battle-field ; but it pursues its way steadily

1795 Lodge N<sup>o</sup> 10 To D. Phelps — £  
 Nov. To fees for Warrant to G. Secy 1<sup>st</sup> 3. 4  
 To be due Grand Lodge — 1. 3. 4  
 Proxy of proceedings of G Lodge —  $\frac{8.3}{£2. 14. 11}$

March 14. 1796.

Rec<sup>d</sup> from Brother D. Young, Treasurer of Lodge N<sup>o</sup> 10.  
 Two pounds fourteen shillings & eleven pence in full  
 of the above — D. Phelps G. Secy

BILL FOR THE FIRST CHARTER.

Good to Lodge N <sup>o</sup> 10 for two Shillings	Good to Lodge N <sup>o</sup> 10 for 2 <sup>d</sup> Robert Land
John L. Stride	Good to Lodge N <sup>o</sup> 10 for 2 <sup>d</sup> Joseph Birney
Good to Lodge N <sup>o</sup> 10 for — 2 <sup>d</sup> John Smith	Good to Lodge N <sup>o</sup> 10 for 2 <sup>d</sup> Conrad F. Johnson
Good to Lodge N <sup>o</sup> 10 for 2 <sup>d</sup> R. Brasley	Good to Lodge N <sup>o</sup> 10 for 2 <sup>d</sup> John Shown
	Good to Lodge N <sup>o</sup> 10 for 2 <sup>d</sup> L. Green Land

NOTES FOR MONTHLY DUES.

and surely. Its origin is lost in tradition. Its light, at first dim as a rush-light, is now as that of a broad noon. It has withstood the anathemas of bigots, the edicts of despots, the satire of satirists, the ignorance and prejudices of the profane, and the assaults of time; and it has won royalty and genius to its ranks—it flourishes to-day more vigorously than ever. Monuments have crumbled to dust, cities have decayed, and dynasties have passed away; but it abides as the everlasting hills—it remains firm and sure as the foundations of the earth. Thus it is always with truth. The winds and waves of ignorance, of barbarism, of superstition, and of alarmed power, may lash themselves into fury, and threaten the rock of Truth and Strength—threaten to overwhelm and sweep it away; but when these frantic, and angry, and maddened, and malignant, and cruel, and incensed winds and waves have spent their impotent fury and subsided into calm, that rock will still be found standing, secure in its strength and strong in its truth, imperishable, impregnable, and unharmed, and adorned with the garlands of ocean, as if the smiles of heaven, instead of the storms of earth, had lighted upon it.”

## CHAPTER VII.

### RESUMPTION OF LABOR.

IN 1836, the surviving members of Lodge No. 10, and a number of other Masons who had affiliated with it, made an attempt to warm the body into new life. They met for that purpose, and resumed possession of the jewels and other property of the lodge, which for a quarter of a century had remained in charge of Brother Ephraim Land. The incidents attending the preservation of the jewels have been recorded by Right Worshipful Brother B. E. Charlton, and his narrative may fittingly be copied here : “ On the morning of the memorable day on which the battle of Stony Creek was fought, the small British army, consisting of three or four regiments of regulars and some Canadian militia, was drawn up near Brother Land’s house, hourly expecting an attack from the much larger force of the Americans, approaching from the direction of the frontier. The fences and other obstructions had been removed to facilitate the movements of the troops, and the inhabitants had evacuated their houses, expecting to find them on their return either in ashes or riddled by shot and shell. Before

quitting their home, the wife and young sons of Brother Land (he being at his post in the line of defense) carried the jewels, records and valuables of the lodge, together with some of their own household treasures, to the garden, and there buried them, planting a flower above them to mark the spot. The exact place where the flower stood was pointed out to the writer in 1862, by Stephen Land, son of Brother Ephraim Land. Stephen recollected well the occasion, when he was a small boy, of the burying of the little box. He said the flower, a large peony, occupied the center of a circular flower bed. He assisted to dig up the flower, to bury the box in the place it had occupied, and then to put the flower in its original position. The spot is about sixty feet south of Main street and forty feet east of Erie avenue. The enemy, not making such rapid progress as had been expected, was surprised during the ensuing night, at Stony Creek, and thoroughly routed. The next day the members of Brother Land's family returned to their homes, and to their great joy found their treasures undisturbed." In 1836, a committee of the lodge waited upon Brother Land to obtain the warrant and jewels, and they were found to be in a good state of preservation. An inventory of the articles so returned was still in the archives of the lodge a few years ago, but it has now disappeared. It is much to be regretted, also, that

the jewels themselves, with a single exception, are no longer to be found. The Barton Lodge is now permitted to work with gold jewels ; but if the venerable relics which illuminated the altar of our ancient brethren were still in existence they would be more highly prized and more jealously guarded than the richer furniture of these later days.

But, though the brethren were willing to be employed in the work of Masonry, they were doubtful of the position in which they stood. They had their charter, but were not certain that it was any longer a good charter. Jarvis was dead ; the Provincial Grand Lodge of which he had been the head had ceased to exist ; and even the Athol Grand Lodge in England, from which Jarvis held his warrant, had joined with the original body to form the United Grand Lodge of England. At the best, the brethren considered No. 10 to be a lodge under suspension ; and they declined to take the responsibility of making Masons until some competent authority could assure them of their right to do so. Several letters were addressed to the Grand Lodge of England asking what they should do to secure a renewal of their old warrant, and to restore the lodge to regularity ; but no answer came to remove the doubts which disturbed the minds of the brethren. At that time, too, the political disturbances of 1837 broke out, and put new obstacles in the way. And so some years passed before actual work was renewed.



Among the documents preserved in the archives of the lodge are the following minutes of a meeting held September 11, 1841, by some brethren who had become affiliated members of the Barton Lodge, but who appear almost to have given up hope that the lodge would be permitted again to work under the old warrant. At this meeting were present John S. Dodd, of Tweed Lodge, No. 235, R. A.; William Milne, St. James, Edinburgh; George Lees, New Edinburgh; James Paris, St. John Lodge, Stow, No. 215; George Duffield, No. 73, Hum-ber Lodge, Hull; John Kennedy, 557, County Tyrone, Ireland; George P. Bull, Montreal Lodge, Montreal; and John Law, No. 14, Niagara. The following resolutions were adopted: "That it is necessary that a lodge of Free and Accepted Masons should be instituted in this town as soon as convenient; and that, as the brethren of this place have been enabled to regain the charter of Lodge No. 10 of Barton, under the seal and signature of our late Grand Master the Duke of Athol, that application be made for a renewal. That it is expedient in the meantime that application be made to the Deputy Grand Lodge at Toronto for a dispensation, so that Entered Apprentices or others may be regularly introduced, and that the necessary fees for entrance may be collected for the purpose of carrying into effect the foregoing objects. That a deputation be sent to Toronto for the above

purpose, composed of Brothers Milne, Kennedy, Dodd and Bull.” The result of the visit to Toronto is not on record; but in October, 1841, Brother William Milne, a lieutenant in the royal navy, resident in Hamilton, visited Kingston, where he consulted Right Worshipful Brother William Fitzgibbon, Deputy Provincial Grand Master, respecting the position of the lodge. In a letter to Brother George P. Bull, Brother Milne tells the result: “I have seen Colonel Fitzgibbon, to whom I mentioned the business about the lodge. He says that we do not require a dispensation—that we can make use of the old warrant until we have money enough to pay for a new one; and that we have nothing to do with the former debts of the lodge. There is at present he tells me, no Deputy Grand Lodge in this province; and he does not think the Toronto lodge would grant a dispensation. But at all events, he says, we do not require one.

Fitzgibbon’s assurances removed all doubt of the regularity of the lodge and the legitimacy of its proceedings. From the earliest times the brethren had shown a commendable determination that their work should be done under the sanction of properly constituted authority. They were firmly resolved that no irregularity should taint their proceedings, and that no cloud should shadow the legitimacy of any Mason made within

their doors. It is, therefore, not difficult to understand the joy with which they received the welcome news that their old warrant remained valid, and that work done under it would be regular. They at once proceeded to receive and initiate candidates; and reference to the list of members at the end of this volume will show that they continued to do so without intermission.

Still, the position of the lodge was not wholly satisfactory to the brethren. It was considered desirable that the original warrant should be exchanged for a charter issued directly by the Grand Lodge of England, and that the lodge should be borne on the grand register of the mother country. With that object in view, the secretary addressed a letter to the Grand Lodge of England in the following terms :

GAZETTE OFFICE, Hamilton, Gore District,

February 8th, 1842.

SIR AND BROTHER : The gratifying opportunity of our friends the Hon. Sir Allan N. Macnab and Dr. Thomas Rolph visiting our beloved country has been the cause of my being again called upon to address you as secretary of the Grand Lodge of Great Britain.

As secretary of No. 10, Barton, I had the honor of addressing you six years since, on the pleasing circumstance of having been one of five Master Masons to whom was delivered up the books, papers, jewels and warrant of No. 10, Barton, which had lain in abeyance for many years, owing to the many deaths which had taken place during the last years of the unnatural war of 1812.

Not receiving any answer to my former petition, we naturally were prevented from forming a regular lodge or initiating friends into our ancient and honorable order. We quietly met together

to talk over our destitute situation, ardently expecting that each European mail would bring us some answer to our petition ; but, alas, to the present we are without any communication or answer whatever from your respected and highly esteemed body.

A few months since we formed a deputation and proceeded to Toronto and advised with the brethren there. On producing our warrant No. 10, Barton, issued by the Grand Lodge of England, under the authority of the Grand Lodge of Canada, dated at Newark, now Niagara, we were informed that our authority would at once be recognized by the Grand Lodge of Great Britain, on our putting ourselves in communication with your honorable body, paying up our annual dues and acting up in every degree to the regular orders and laws of the Grand Lodge of England. We pray your considerate assistance to us under our unpleasant state of existence.

We beg to enclose £5 as our present dues, awaiting only your reply to forward such dues regularly as the Grand Lodge shall agree to.

GEO. P. BULL.

To this, and to other applications of a like nature, no answer was received ; and it was thought that some error had been made in the procedure of the lodge. Therefore, the Master of the lodge—at this time Worshipful Brother William J. Kerr—addressed himself, in December, 1842, to Right Worshipful Brother Thomas G. Ridout, of St. Andrew's Lodge, Toronto, from whom he received, in February, 1843, the following reply : “It is quite unpardonable for me to have allowed your letter of the 26th December last to have remained so long unanswered. I therefore deserve your reproach, and beg your forgiveness. I have now the pleasure to enclose the form of petition to the Grand Lodge of England, which must be signed by at least seven

Master Masons, each designating against his name from what lodge he hails. Let this petition then be sent down to our St. Andrew's Lodge here, addressed to Brother McClure, our Worshipful Master, who will attach a certificate of recommendation thereto, signed by himself and his wardens, under seal of the lodge, and will either return it to you, to be forwarded to England, or else he will send it himself." In a postscript Brother Ridout added: "It is not necessary, in my opinion, to advert in your petition to Barton Lodge, No. 10; although, perhaps, it would be well to do so in your letter to the Grand Secretary."

There is no evidence that the lodge acted upon Brother Ridout's advice; but in the same year Worshipful Brother Kerr wrote to the Grand Secretary of the Grand Lodge of England a letter, which, as it included a brief sketch of the previous history of the lodge, is of sufficient interest to be transcribed in full:

HAMILTON, Township of Barton,  
Gore District, Canada West,  
1st August, 1843.

SIR AND BROTHER: As Past Master of Barton Lodge, No. 10 of Free and Accepted Masons, it becomes my duty to address you as Grand Secretary of the Grand Lodge of England. Many causes have combined to interrupt the regular course of the craft on this continent, and more particularly in this Province, and it may not be impertinent to the matter in hand if I occupy your attention in reciting a brief history of these causes and of my lodge in particular. The charter under which the lodge meets was granted by the Grand Lodge of Upper Canada, held at New-



ark, (now Niagara), in the year of our Lord 1795, William Jarvis, then Secretary of the Province, being Provincial Grand Master, a copy of which charter I have the honour to enclose to you. The lodge laboured and prospered, I believe, to an unparalleled degree on its first establishment, taking into consideration that the place where it was held was almost a wilderness. The course of its prosperity and labours was first interrupted by the war of 1812. In consequence of the death and removal of almost all its members who originally belonged to the lodge that part of my statement which refers to the history of the lodge up to the year 1836 is gathered from sources which in my judgment are not entirely satisfactory, and I cannot therefore presume to state with any degree of certainty whether the lodge resumed its labours after the war or not. In 1836 the charter and jewels of the lodge were obtained from an old and faithful brother who has since died. In the same year it appears by the records of the lodge some six or seven Master Masons hailing from different lodges assembled to advise on the means to be taken to revive labour in the lodge, but their exertions were interrupted by the unhappy rebellion which broke out in 1837, and were not again revived until 1841, when a committee of the brethren went to Toronto, the seat of St. Andrew's Lodge, No. 1, to advise with the brethren of that lodge on the validity of our charter and the propriety of commencing to labour under it. The brethren of St. Andrew's Lodge, who were consulted, including the then Worshipful Master, Thomas G. Ridout, Esquire, advised our committee that the charter of Barton Lodge, No. 10, was equally good and valid with their own, and entitled to a preference as being older, and that they could see no possible impropriety in our proceeding to labour. Col. William Fitzgibbon, one of the deputy Provincial Grand Masters, has also advised us, and his opinion sustained that of the brethren of St. Andrew's.

I had the honour to hold the office of Grand Senior Warden in the Provincial Grand Lodge after it had been re-organized in 1822 by Brother McGillivray, who, the Right Worshipful Grand Lodge will bear record, was sent to this province in order to regulate and place on a proper footing the several lodges of this Province; and my own opinion corresponded with that of our brethren of St. Andrew's, Toronto, and of Col. Fitzgibbon. We have also observed that our lodge, Barton No. 10, is mentioned and recorded as a working lodge under the authority of the Grand Lodge of England, in the Masonic Almanack, pub-





GEORGE F. BULL



HARCOURT S. BULL



GEORGE H. BULL



RICHARD BULL

lished in London yearly, and, as I apprehend, under the authority of the Grand Lodge of England.

Under these circumstances, and supported by these opinions, the brethren thought proper to commence their labours, and I have much satisfaction in now forwarding a list of those members who have been initiated, passed and raised in my lodge since the latter part of the year 1841, when the lodge commenced its labours. You will observe twenty-seven members have been raised to the sublime degree of Master Mason.

In February, 1842, the lodge availed itself of the visit of our brethren, Sir Allan N. Macnab and Doctor Thomas Rolph, to England to send a communication to the Secretary of the Grand Lodge, sending at the same time such a sum as would in their opinion have been sufficient to discharge any dues to the Grand Lodge. By some accident or misunderstanding this communication was never delivered, and the sum remitted was refunded to our lodge. I now send you £11, 5s. 6d. sterling, trusting that this sum will be sufficient to discharge any dues which this lodge is liable to pay up to the festival of St John the Baptist last past. I have also the honour to enclose a memorial signed by the different members of my lodge, praying amongst other things that the labours of the body in this lodge may be sanctioned by the Right Worshipful the Grand Lodge of England, and that our charter, the most ancient in the Province now working, may be recognized, and that the different members entered, passed and raised may be registered in the books of the Grand Lodge of England according to the ancient customs of the craft and their certificates forwarded to this lodge as soon as convenient.

I have the honour to be, Sir and Brother,

Fraternally yours,

WILLIAM J. KERR.

The memorial which accompanied this letter was as follows :

“To the Right Worshipful Grand Master of  
Masons of England.

“We, the undersigned, Master Masons,  
hailing from the different lodges described  
opposite our names, respectfully approaching

the Grand Lodge with duty and respect, humbly show :

“That, having settled in and near the town of Hamilton, in the district of Gore, Canada West, have become members of Barton Lodge, No. 10. That the circumstances detailed in the accompanying communication from our Worshipful Master are within the knowledge of most of us. That, to prevent the possibility of doubts being raised with regard to the propriety of meeting and working under our present charter, and to prevent any injustice which might accrue to many of our younger brethren, as well as ourselves, should any such doubts obtain with the Right Worshipful the Grand Lodge, we have thought it advisable to memorialize the Grand Lodge, praying that the ancient charter under which we have been meeting and working may be recognized by the Right Worshipful the Grand Lodge, and that the proceedings and labor already done may be sanctioned and confirmed.

“We also beg to represent that the great inconvenience which accrues to the craft in this country from the difficulty in communicating with the mother Grand Lodge might in a great measure be removed were a Grand Lodge again established in the Western Province of Canada.

“We, therefore, humbly pray that the Right Worshipful the Grand Lodge of England will be pleased to take these matters into

their fraternal consideration, and that they will be pleased to signify their approval of the labors already wrought, and recognition of our charter."

The signers of this memorial were: S. Conway Richardson, W. M. of Sylvan Lodge, No. 41, State of New York; H. R. O'Reilly, S. W. No. 10, Barton; R. G. Beasley, J. W. No. 10, Barton; Richard Bull, secretary No. 10, Barton; Robert J. Hamilton, treasurer No. 10, Barton; Thomas Duggan, S. D. No 10, Barton; David C. Beasley, J. D. No. 10, Barton; John Morrison, tiler, 181, Pollockshaws, Scotland; Hugh Rogers, I. G., 175, St. John's, Greenock, Scotland; J. T. Thom, No. 10, Barton; Peter S. Clark, No. 10, Barton; G. P. Bull, Montreal; John Kennedy, No. 557, Binturb, County Tyrone, Ireland; David Farley, No. 557, Binturb, County Tyrone, Ireland; David White, 775, Ballymena; William T. Barnes, No. 7, Ancaster, Canada; Jacob Bishop, No. 10, Barton; Henry Buntin, No. 70, Glasgow; George Hayden, No. 101, Portsea, England; Joseph Birney, No. 10, Barton; John Green, No. 99, Mallow, Ireland; H. B. Bull, No. 10, Barton; J. Wickersham, No. 10, Barton; Israel Williams, John Haywood, Scott Land, David Allison, Sam. J. Ryckman, James French, Joseph Davis, Henry Beasley, John Tunnicliffe, Geo. Parkins, William Story, all of Barton, No. 10; R. O. Duggan, No. 1, St. Andrew's, Toronto; W. B. Proctor, Prince Edward Island; W. A.

McCartney, Barton, No. 10 ; John Terry, No. 9, York ; John Coe, No. 501, Long Medford, England ; James Mullin, No. 10 Barton ; Jas. Paris, No. 215, Stow, Scotland ; Robert H. Farmer, No. 10, Barton ; William J. Kerr, late Senior Warden of the Grand Lodge of Upper Canada, and late Master of Barton, No. 10 ; George Duffield, No. 73, Hull ; Allan N. Macnab, No. 1, St. Andrew's, Toronto.

Further correspondence followed, and after much delay the matter was settled to the satisfaction of the brethren. On the 25th of May, 1844, an emergent meeting was called to receive a letter which had just arrived from England informing the brethren that their communication had been "laid before the Most Worshipful the Earl of Zetland (who has been elected as successor to our lamented Grand Master the Duke of Sussex) who commands me to say that he will most cheerfully execute a warrant of confirmation, free from expense, in exchange for the one of which you have sent a copy, issued by Brother Jarvis in 1795."

This letter was entered upon the minutes ; and the original warrant, of which a copy was reserved, was sent to England. At length, at the regular meeting of the lodge held on the 13th of November, 1844, "the Worshipful Master announced to the lodge the gratifying intelligence that since their last regular meeting he had received from the Grand Lodge of



England a warrant of confirmation, free of expense, sanctioning all the proceedings of this lodge, and taking us under its paternal solicitude and jurisdiction, under the name of 'The Barton Lodge,' and on the registry of the Grand Lodge of England No. 733."

It may not be out of place here briefly to refer to the feeling entertained in some quarters that our brethren either cling absurdly to antique notions, or make some pretense to exclusiveness, in calling the body "*The Barton Lodge.*" There is neither absurd conservatism nor offensive assumption in the use of the name. In its earliest days the lodge was frequently called the Barton Lodge, simply because its meetings were held in the township of Barton, just as we now speak of the Beamsville Lodge, though its proper name is Ivy Lodge. But, apart from that, the official title given in the warrant, that on the grand register of England, and that in the charter now held from the Grand Lodge of Canada, is "*The Barton Lodge.*" Surely there is neither offense nor affectation in giving the lodge its official title.

For more than half a century since the English charter was granted, the Barton Lodge has lived and worked and prospered. It has encountered dark days as well as bright days—it has been shadowed by the cloud and cheered by the sunshine; but for the greater part of that half century it has grown in



strength as the years have rolled away, has been blessed with internal peace and the fraternal affection of sister lodges, and has spread the light and practiced charity as opportunity has presented itself.

Soon after the English charter had been granted a number of the brethren thought the time had come for the formation of a new lodge; and, with the consent and blessing of Barton, the Lodge of Strict Observance was constituted. Its charter was issued by the Grand Lodge of England, and bears date the 17th of August, 1847. The officers of the Barton Lodge indorsed the application for the charter, and it was found that there was work enough for both. To it were added in due time St. John and Acacia, both receiving English charters; and, after the establishment of the Grand Lodge of Canada, the Temple and Doric Lodges were chartered by that body. It is the boast of the Hamilton brethren that all the bodies work together with that love and harmony which should always characterize Freemasons; that there is no jealousy among the several lodges, and no rivalry except in works of benevolence and well-doing. In the field exclusively occupied by the Barton half a century ago have also been formed prosperous Masonic bodies at Brantford, Galt, Guelph, Binbrook, Caledonia, Dundas, Milton, Burlington, Stony Creek, Georgetown, St. George, Ancaster, West Flamborough,

Acton, Waterdown and Oakville. Men still living have seen the little band, struggling for existence, grow into an active, useful and powerful body, with more than a score of lodges, constantly dispensing large sums in benevolence, and exercising a beneficent influence in educating the public mind in the principles of broad charity and enlightened liberality. Nor must it be forgotten that the concordant orders—the Royal Arch, the Knights Templar, the Scottish Rite, the Mystic Shrine, and the Royal Order of Scotland, all have their foundations in the Blue lodges. No man can belong to any of these bodies who is not a member in good standing of a subordinate lodge.

## CHAPTER VIII.

### THE GRAND LODGE OF CANADA.

WHILE the members of Lodge No. 10 were rejoicing that their legitimacy was established, a prominent citizen of Hamilton was taking steps to enter the Masonic order, not by way of the lodge which met almost at his own door, but in St. Andrew's, Toronto. This was Sir Allan Napier Macnab. He was initiated in the lodge named on the 14th of December, 1841, and received the Fellowcraft degree in Lodge No. 10, on the 12th of January, 1842. And then a strange thing happened: A few months later, Sir Allan visited Great Britain; and, while there, the Grand Lodge of Scotland appointed him Provincial Grand Master for Canada. Thus he was a Provincial Grand Master before he was a Master Mason. But Sir Allan put his patent into a pigeon hole, and not only made no attempt to work under it, but he does not appear to have even permitted anybody in Canada to know that such a document was in existence. In the following December he received the Master's degree in Hamilton.

Meanwhile, the brethren began to feel the need of closer touch with some governing au-

thority. Communication with the mother Grand Lodge was slow ; the officials in England were not always prompt to attend to the affairs of the Canadian lodges ; and important interests frequently suffered. In the memorial to the Grand Lodge of England, which is copied on another page, the brethren had suggested the re-establishment of a Provincial Grand Lodge in Canada West. This recommendation had immediate effect, for in August of the same year Sir Allan Macnab was appointed District Grand Master of Canada. Sir Allan had an energetic and effective lieutenant in the person of Brother Thomas Gibbs Ridout, of Toronto ; and for some years Masonry flourished in this province.

It might be thought that all disabilities had now been removed. The lodge was in the position its members had sought for it ; all their proceedings were regular ; and there appeared nothing for them to do but to go on with their Masonic work to their best of their ability. But they were again to illustrate the truth of the old adage that “man never is, but always to be, blest.” They soon discovered that affiliation with the Grand Lodge of England was not all that could be desired. Communication with the mother country was slow in those days ; the Grand Lodge and Grand Officers of England were too much occupied with local business to give proper attention to the affairs of a colony three thousand

miles away ; and, besides that, the Canadian brethren felt that subordination to the Grand Lodge of England imposed financial burdens upon them which they ought not to bear. Their Grand Lodge dues were sent to the mother country, where they were used for the relief of distress at home ; and the Canadian brethren were required to find additional means for the relief of their own poor. Beyond this continual demands were made upon them for assistance to immigrants from England, Ireland and Scotland. The limited jurisdiction granted to the District Grand Master and the delay caused by the necessity of transmitting to England all documents of importance convinced many of the lodges that the time was at hand when the great extension of Masonic influence in Canada required the establishment in this country of an independent Grand Lodge, with jurisdiction supreme within its own borders.

To secure that end the Barton Lodge took the initiative. On the 10th of December, 1851, it was resolved, "That a committee be appointed to confer with Strict Observance Lodge concerning the propriety of addressing the various sister lodges in Canada on the subject of withdrawing from the Grand Lodge of England and establishing an independent Grand Lodge of Canada."

It could hardly be expected that this proposal would at once meet with general accept-

ance. Masonry is essentially conservative. By its genius and its traditions, it clings to established usages and to customs made venerable by age. It cannot, therefore, be matter for wonder that many lodges in Canada hesitated to cut loose from the parent body, that reverend mother from which all the Masonry in the world had sprung. Without the co-operation of a large majority of all the lodges in the country, it was felt that the movement to secure independence could not succeed; and for some years nothing was accomplished. But the proposal gained friends from year to year; and, on the 4th of May, 1854, a convention was held at London, at which authorized representatives of the Barton Lodge were present. At this convention a free interchange of views was had, and the delegates were firmly convinced that the formation of an independent Grand Lodge in Canada had become an absolute necessity. At the same time, the support given to the movement up to that time did not warrant them in taking decisive action at once, and many lodges continued resolutely to oppose the project. On the 5th of October, 1855, communications were received from St. Andrew's Lodge, Toronto, and St. John's Lodge, Quebec, announcing that the lodges named declined to take action toward the formation of an independent Grand Lodge. After consideration of the letters, the Barton Lodge resolved "that this meeting con-



cur in and conform to the action taken by this lodge at its last regular communication in the appointment of members to represent this lodge at the meeting of convention to be held on the 10th day of this month at Hamilton." On the day named a second convention was held at Hamilton, when the Grand Lodge of Canada was formally organized, with Most Worshipful Brother William Mercer Wilson Grand Master. On the 12th of March, 1856, the Barton Lodge formally acknowledged allegiance to the new body, in the following resolution. "That inasmuch as a Grand Lodge has now been established in this province, this lodge do give its adherence to the same; and that the Grand Lodge of Canada be notified of the fact, as well as the Provincial Grand Lodge under whose jurisdiction the lodge formerly held."

A number of the Canadian lodges still maintained allegiance to the Grand Lodges of England, Ireland and Scotland; and the Grand Lodge of England declined to recognize the Grand Lodge of Canada. This is not the place for a full account of the controversies which followed. It is enough to say that in the end the Canadian Grand Body obtained ample recognition and full jurisdiction over all the lodges within its territory.

A similar controversy, with conditions reversed, arose shortly after the union of these provinces by which the Dominion of Canada

was constituted, when the lodges in the Province of Quebec organized a Grand Lodge for that province. This body, after some resistance on the part of the Grand Lodge of Canada, established its independence, and harmony was again restored. With unimportant exceptions, the principle is now accepted throughout the Masonic world that the brethren within any territorial division having a separate political existence may form a Grand Lodge, and may exercise exclusive jurisdiction within that territory.

## CHAPTER IX.

### NOTES AND COMMENTS.

SMITH's tavern, at which Lodge No. 10 held its first meetings, stood at the northwest corner of King and Wellington streets. The front door of the original tavern was about eighty feet west of Wellington street and the same distance north of King street. In 1812 the house was kept by one McAfee, both as a tavern and as the bakery for His Majesty's troops, which were encamped on the heights near the present city cemetery. Afterwards the tavern was kept, at different times, by Price (1826), Nixon, and others, and was known as Wellington Gardens, Victoria Gardens, and by other names. In this place the lodge probably met down to the 6th of November, 1797, when it was removed to the house of Brother John Aikman, situated near the existing Aikman homestead, in the eastern part of the city. The original log house stood about a hundred yards east of Wentworth street and fifty yards south of King street, somewhat to the east of the present old wooden house. Meetings were held at Brother Aikman's until the 12th of March, 1802, at which time the lodge was removed to the house of Brother Dexter, at

the forks made by the old road, which turns to the right shortly after the ascent of the mountain is begun, and the new road, which turns to the left. On the 12th of August, 1803, another removal placed the lodge at the house of Brother Beasley. This house occupied part of the ground on which Dundurn Castle now stands. On the 13th of November, 1805, the brethren found another resting place for their lodge at the house of Brother William Wedge, which occupied the spot upon which Mr. William Hendrie's residence now stands. Here the ark remained for some years, and the old minutes give us no further accounts respecting places of meeting. After the resumption of labor, in 1836, meetings were held at various places, among them Brother Kennedy's house, on the east side of John street, between Main and Jackson streets—a little nearer Jackson than Main; Brother Law's, on the southwest corner of Hughson and Jackson streets; the police office, now part of the fire hall, on the north side of King William street, about midway between Hughson and John streets; the city hall, which occupied the site of the present city hall; Dr. Bastedo's, which was either at the northeast corner of Cannon and Wellington streets or in rear of the southeast corner of King and Catharine streets; Brother R. O. Duggan's residence, which now forms part of the residence of Dr. Rosebrugh, adjoining the Baptist church on James street;



CHESTER W. FOSTER  
W.M. 1846 TUDOR



R. BINKLEY W.M. 1827-71 P.D.G.M.



THOS. C. MACNAB W.M. 1842 P.D.G.M.



GAVIN STEWART W.M. 1872-93 P.D.G.M.



CHAS. MANILL W.M. 1858-78 W. P.D.G.M.



WM. GIBSON W.M. 1876 P.D.G.M.



JOHN HUDDLESS W.M. 1881-97 P.D.G.M.



A. S. COULTON W.M. 1863-84-1896 P.D.G.M.



HENRY GRIFFITH D.D.G.M. QUEBEC



Geo. RUSSELL W.M. 1880 P.D.G.M.



JOHN BARTON RFD 18th P.D.G.M.

PAST MASTERS OF THE BARTON LODGE



Brother Thom's, which was in the brick building, still standing, on James street, facing Gore street; Brother Beasley's, at the southwest corner of Main and Hughson streets; and in the old Masonic Hall, at the northeast corner of John and Main streets, now known as Germania Hall.

By some an opinion has been entertained that the brethren of Lodge No. 10 did something more than merely meet to talk about Masonry during the years which separated 1813 from 1836—that, in fact, the lodge met as a lodge and worked as a lodge, in the village of Ancaster, which, three quarters of a century ago, was the most considerable place in Wentworth county. It has not been found possible to procure all the information desirable respecting the establishment of Masonry in Ancaster. It is certain that Hiram Chapter was formed there in 1820; and, while it cannot be asserted without qualification that the Blue degrees were worked in that body, it is probable that they were. The dividing line between the lodge and the chapter was not so sharply drawn in the early part of the century as it is in our day. But there was also a Blue Lodge in Ancaster more than seventy years ago. A return was made to the Grand Lodge of England in 1858 of “all lodges in Canada West to whom warrants have been granted by the Grand Lodge of England.” In the list we find Ancaster, No. 503. That



lodge was formed in the quarter ending September, 1822; and no later return was ever received from it. Its warrant was granted "without payment of fees," and the last name registered on the return made to the Grand Lodge of England was that of Edward Waud. By some it has been thought that this lodge was the Barton Lodge. We have found no evidence to support that opinion. The jewels and other property of Lodge No. 10 remained in the possession of Brother Ephraim Land. If the Ancaster body had been looked upon as lodge No. 10 under another name, those jewels would have been used in its work. Again, in all the correspondence respecting the validity of the old charter and the procuring of a new charter from England, there is not a whisper that the work of Lodge No. 10 had been carried on at any place outside of Barton Township, or that any Mason had been made by that lodge between 1809 and 1841. One of the memorials addressed to the Grand Lodge of England, "praying that the ancient charter under which we have been meeting and working may be recognized by the Right Worshipful the Grand Lodge," was signed by a large number of original members of Lodge No. 10 and of Master Masons "hailing from different lodges," who had "become members of Barton Lodge, No. 10." Among the latter we find the name of "William T. Barnes, No. 7, Ancaster, Canada." While

Right Worshipful Brother Jarvis lived, his neglect of duty caused disorganization, discouragement and division. After his death, which took place in 1817, Canada West was left without even the semblance of a directing head. In 1822, however, the Grand Lodge of England sent out Right Worshipful Brother Simon McGillivray, who made earnest efforts to renew activity in Masonic circles. He addressed letters to brethren throughout the country, encouraging them to revive lodges which had discontinued work, and offering in such cases to procure for them English warrants, without expense. A large number of lodges responded to the invitation, but the Barton was not among the number.

This Ancaster lodge may have been, and probably was, a resuscitation of the old Union Lodge which met sometimes at West Flamborough Village, sometimes at Ancaster, and sometimes at Dundas. It was instituted in 1810, under a warrant granted by the Danby Grand Lodge of Niagara. A copy of its minutes from June 25, 1810, to January 29, 1820, is in possession of Right Worshipful Brother J. J. Mason, Grand Secretary. The lodge met at Overfield's tavern, West Flamborough, until the 27th of December, 1811; then at Ancaster until the 23rd of November, 1816; then at Flamborough West, at the house of Brother Rosel or Roswell Mathers, until October 18, 1817; and lastly at Dundas until January 29,

1820, when the records cease. Though this lodge was constituted by authority of the opposition Grand Lodge at Niagara, and continued in its allegiance to that body, the members of the Barton Lodge were frequent visitors at its meetings. They did not hold the Union brethren to be clandestine Masons. Further, they evidently considered themselves to be Masons in good standing, and entitled to sit in sister lodges. In March, 1817, Thomas Atkinson and Adrian Marlet, of Lodge No. 10, were among the visitors to Union Lodge; March 29, 1817, John Showers; May 24, 1817, Thomas Atkinson and Ephraim Land; February 17, 1818, C. Taylor; and June 24, 1818, Caleb Reynolds. It is reasonably certain that at this time the members of No. 10 held the Barton Lodge together to such an extent that they believed themselves to form a regular and operative Masonic lodge. If we assume that Union Lodge, No. 24, ceased to work in 1820, it is probable that some of its members responded to Brother McGillivray's invitation issued in 1822, and that the body was reorganized at Ancaster, receiving the English warrant, No. 503, free of expense.

The men who formed Lodge No. 10, and the majority of those who joined it before the war of 1812, were not young men. The casualties of war and the inevitable calls of the grim destroyer had sadly thinned their ranks during the succeeding quarter of a century ;

and in the new gathering the old faces were lamentably few. Unfortunately, the imperfect state of the records for that period does not permit us to declare positively how many of the old members were left. It is certain that a committee of five Master Masons waited upon Brother Ephraim Land to receive from him the charter, jewels and other property of the lodge. We know that Robert Land, Joseph Birney, Richard Beasley, Ephraim Land and George Chisholm sat in the lodge after 1836 : how many of the companions of their former labors were with them it is impossible to say.

The newly-affiliated brethren treated the veterans with the utmost consideration and respect. Year after year, they elected Brother Richard Beasley Master of the lodge, though age and infirmity forbade him to perform the duties of that office ; and, that the interests of the lodge might not suffer, Brother John S. Dodd was regarded as Deputy Master, and that title is invariable affixed to his name on the minutes of those days. There was no irregularity in the proceeding, for at that time all, or nearly all, the Master Masons in the lodge received the degree of Past Master—they were “passed through the chair,” as the record declares. Brother Richard Beasley died in February, 1842, and his remains were committed to the ground with a great deal of ceremony. He had been a member of the lodge forty-seven

years. Captain Joseph Birney, who was initiated February 11, 1803, died October 1, 1872, having been a member more than sixty-nine years. But even his length of service was surpassed by that of Colonel Robert Land. This veteran was initiated on the 7th of November, 1796, and died on the 21st of November, 1867. He had been continuously a member of the Barton Lodge for seventy-one years and fourteen days. A graceful compliment to an old and venerated brother was the initiation, in 1846, of J. Scott Land, "free of expense, as a mark of respect to the memory of his father, our late brother." The father was Ephraim Land, the guardian of the jewels.

If the Barton Lodge has shown proper respect for the memory of its early members, it is pleasant to remember that they maintained their fidelity to the lodge as long as life lasted, and that many of their descendants followed in the footsteps of their sires. At least two families, the Beasleys and the Lands have never been without one or more of their members on the roll of the Barton Lodge, from 1795 to the present day.

Among the most active and useful members of the lodge after the renewal of active work was George Perkins Bull, the proprietor and publisher of the Hamilton Gazette. The frequency with which his name appears in the records, the number of petitions to which his name is subscribed, the number of accounts

which were examined and approved by him, and other evidences of activity and zeal, show that he was tireless in the work of the lodge. When the brethren had become convinced of the validity of their old charter and proceeded to make Masons, in 1841, the first candidate received and initiated was Harcourt Burland Bull, the eldest son of George P. Harcourt filled various offices, became master of the lodge, and in due time was elected District Deputy Grand Master. He died full of years and honors, a useful citizen and a Senator of the Dominion of Canada; and left a son, George H. Bull, who also worked his way to the East, and filled with ability the highest office in the gift of the lodge. Thus three successive generations of this family have given each a Master to the Barton Lodge. Richard, another son of George P. Bull, was initiated in December, 1841, some months before he reached the age of twenty-one years. In those days, a Lewis—that is, the son of a Mason—might be initiated after he had passed his twentieth year; and Brother Richard Bull took advantage of the privilege. Upon the formation of the Lodge of Strict Observance, he was made a member of that body, in which he became Master. When the Grand Lodge of Canada was formed he was its first Senior Grand Warden. He was also District Deputy Grand Master; and, removing to Montreal, he was elected District Deputy Grand Master



for that Masonic District. In 1891, on the fiftieth anniversary of Brother Bull's initiation, the brethren of the Barton Lodge presented him with an address and testimonial, as a recognition of his worth as a man and of his distinguished services to Masonry. The Reverend George A. Bull, another son of George P. Bull, is now an honorary member of the Barton Lodge.

When the brethren resumed labor, they felt, as the original members of the lodge had felt, the need of a little stimulant while discharging the arduous duties of the various offices. On the 8th of December, 1841, a bill was presented for one gallon of whiskey, at 5s. ; half a gallon of brandy, 5s. ; half a gallon of Madeira wine, 5s. ; two and a half pounds of loaf sugar, 2s. 6d. ; and one pound of candles, 10d. Just a week later there was a bill for "amt. of refreshments, 18s. 4d." On the 12th of January, 1842, there was a receipt for "the sum of two pounds ten shillings, cy., being for two nights refreshments of Lodge No. 10, Barton." On the 8th of February, there was a bill for decanters, 11s. 3d. ; tumblers, £1. 5s. ; loaf sugar, 8s. 6d. ; four large blue printed jugs, 7s. ; three pounds best sperm candles, 10s. ; one gallon best brandy, 10s. ; one gallon port wine, 12s. 6d. ; and two jars, 3d. 9d. On the 25th of the same month there was a bill for one gallon brandy, 10s. ; one gallon port wine, 12s. 6d. ; one gallon whiskey, 1s. 5d. ; two pounds

candles, 6s. 8d. ; and one dozen tumblers, 12s. 6d. On the 7th of March the bill was for one gallon of port wine, 12s. 6d., and one loaf of sugar, at 8d., 8s. 7d. That bill gave evidence of moderation in the potations of the brethren ; but a supplementary bill was put in for the date named, the 24th of March and the 13th April, which included the items given, and in addition one gallon best Cognac brandy, 10s. ; one gallon whiskey, 1s. 5d. ; one gallon of port wine, 12s. 6d., two pounds sperm candles, 6s. 8d. ; one and a half pounds of large candles, 3s. 6d. a pound, 5s. 3d. : jar, 1s. 10½d. ; one gallon brandy, 10s. : and one gallon whiskey, 1s. 5d. These are but samples of bills which were numerous at that time. It is not necessary to apologize for the evidences that our fathers copied the example of our grandfathers, and drank intoxicating liquors more freely than their children do. The bills under consideration are mere indications of the customs of the time, and tell us that the men who belonged to the Barton Lodge half a century ago were typical men of their day, neither better nor worse in the matter of social observances than their fellows. And while many now will condemn the drinking habits of that day, there may be others who will grieve because we are denied one privilege which our fathers enjoyed, that of buying whiskey at thirty cents a gallon. Such must console themselves with the reflection that if whiskey

is much dearer than it was fifty years ago, sugar is very much cheaper.

But bills for refreshments are not the only evidences we have of the customs of our fathers. If such bills are numerous, those for charity are also numerous. Orders for relief are generally for four or five dollars of our money. Within a few months we find three for twenty shillings, and three for twenty-five shillings each; and these were all in favor of brethren who were not members of the lodge. The books show that some additional relief was given to members. But such grants were rare, for the brethren were almost all in comfortable circumstances. And it must not be forgotten that at this time liberal contributions were made in the regular way to the charitable funds of the Grand Lodge in England. So that, while our brethren of half a century ago indulged in their full share of creature comforts, it cannot be charged against them that they neglected the higher Masonic virtue of charity. Some other bills presented at the time of which we are speaking may be worth a passing reference. One is for "Three Candlestick's For the Mason'k Lodge, £4. 10s." The brethren were determined that the light should shine upon their altar, and that from a becoming source of supply. And, indeed, with candlesticks at six dollars each, and candles at sixty-six cents a pound, the lighting of the lodge was no trifling charge. But the

days of candles were passing away ; for in 1848 there came a bill, amounting to £17, 8s. 9d., "being the amount of account against the Barton Lodge for Lamps & Gass up to this date." In 1842 there was a bill for "12 skins dressed for aprons, £2, 10s." These skins were apparently converted into sixteen aprons for the officers of the lodge ; and the total cost was £4. 1s. 3d., or just a trifle more than a dollar each. In the same year there was a bill of £4 for "A Chist For the Masonick Lodge." Other bills there are in abundance, but they are for the most part of little interest except as they illustrate the almost forgotten conditions which prevailed fifty years ago. We look with languid interest at bills for "5 yds. factory Cotton, at 1/6 yd, 4s. 8d." for "fire wood & cuting do., 10s." and at others of a like nature. Still, these documents have their value, and it is not at all improbable that when the next centennial celebration of the Barton Lodge shall be observed they will be examined and copied with as much curiosity as the Paston Letters now excite.

The portrait of the Duke of Sussex, Grand Master, was presented to the lodge September 14, 1842, by Brother Ontario B. B. Stevens.

Worshipful Brother W. J. Kerr died in 1845, and was buried on the 25th of April. Captain Joseph Birney, one of the old members, was present at the funeral. The portrait of Brother Kerr which now hangs in the lodge

room was painted by Brother J. B. Harrison, and was given to the lodge by a number of the brethren, who defrayed the cost.

The perfect ashlar at the left of the Senior Warden's chair was presented to the lodge on the 9th of September, 1846, by Right Worshipful Brother C. H. Webster.

The lodge banner was painted in 1847, by Brother J. B. Harrison.

Right Worshipful Brother C. H. Webster gave his portrait to the lodge on the 13th of May, 1857. It was accepted, and a vote of thanks to Brother Webster was unanimously passed.

The corner stone of the new Masonic Hall was laid with appropriate ceremonies on the 1st of July, 1873. The several rooms were dedicated the following year, but the first meeting of the Barton Lodge in the new building was not held till the 6th of January, 1875, when Worshipful Brother Charles Davidson welcomed the brethren to their new Masonic home. The lodge, he said, had found a resting place in many parts of the city during the last three-quarters of a century, but now they had become domiciled in their own building; and he admonished them, particularly the officers, to wear faithfully the mantles which had descended to them from their predecessors. Right Worshipful Brother B. E. Charlton reminded the brethren of the fact that the meeting was held, entirely by accident, on the

seventy-ninth anniversary of the first meeting of the lodge of which the records had been preserved. On the 6th of January, 1796, the brethren had met at Smith's tavern, in Barton, near the present corner of King and Wellington streets. The walls of the then lodge room were of logs, and the forest crowded close around them. Now, on the 6th of January, 1875, the lodge was holding its first meeting in its own palatial building. He suggested that the grand honors should be given the memory of our illustrious fore-brothers who founded the Barton Lodge. These were given most heartily.

The picture representing the installation of the Prince of Wales as Grand Master of England was presented to the Barton Lodge by Right Worshipful Brother T. D. Harington.

Most Worshipful Brother William Mercer Wilson, the first Grand Master of the Grand Lodge of Canada, died in February, 1875, and was buried with appropriate Masonic ceremonies. The portrait of Brother Wilson now in the lodge room was presented to the Barton Lodge by Right Worshipful Brother Richard Brierley.

In 1875 it was recorded that the membership of the Barton Lodge was larger than that of any other lodge under the jurisdiction of the Grand Lodge of Canada. At present, Saint John's Lodge, Hamilton, enjoys that distinction.



In 1850, the remains of Chief Joseph Brant were removed from their temporary resting place at Wellington Square ; and, on the 25th of November, in that year, they were reinterred, with impressive ceremonies, at Mohawk Village, near the old church which Brant had built. Barton Lodge was well represented on the occasion.

On the 24th of May, 1851, the lodge was represented at the laying, with full Masonic ceremonies, of the corner stone of the crystal palace at the agricultural fair grounds, now Queen Victoria Park.

Between 1836 and 1841, two applications were made to the Grand Lodge of Ireland for a charter ; but no reply was received to either of them.

In 1845 a number of the brethren in London suffered severely by a fire ; and the Barton Lodge appropriated a liberal sum for their relief.

Near the spot at which the jewels of the lodge were buried in 1813 stood until recently the largest apple tree in Canada. When Brother Ephraim Land left his former home he brought with him a small apple tree—"a tender twig a child might break at will." This, being planted, flourished in its new home ; and almost in the shade of its spreading branches, the cherished treasures of the Barton Lodge were buried to save them from the invaders. For many years the remains of

a breastwork remained at the place. It was about four feet high, was in the shape of a chevron, and each of its arms was about nine yards long.

Right Worshipful Brother Thomas Bird Harris, Grand Secretary of the Grand Lodge of Canada, died in September, 1874.

An interesting fragment of history is that relating to the recovery of the silver jewels of the lodge. It must not be supposed that these are the original jewels purchased in Kingston in 1796. The original jewels were of little intrinsic value, though they would now be highly prized as relics. After the resumption of labor these were probably laid aside as articles of no worth, and a set of silver jewels was bought to replace them. In 1868 the Grand Lodge of Canada conferred upon the Barton Lodge the right to work with gold jewels, and the silver jewels were left in the temporary custody of the secretary of the lodge. A few years later Brother John Mowat, the secretary, died suddenly, and his widow, faithful to the memory of her husband, and anxious to preserve everything which he had prized as a Mason, gathered all his Masonic books, papers, and jewels, and carefully packed them away. In course of time, Mrs. Mowat transferred the custody of this box to her daughter, Mrs. Williams, of Chicago, who also guarded them with jealous care. While the Historical Committee was looking for in-

formation relating to the early history of the lodge, some of its members learned, through the kindly offices of Brother John A. Mullin, M. D., that some Masonic papers and relics existed in Chicago: and inquiry brought the facts to light. Mrs. Williams was more than willing to deliver to accredited representatives of the lodge the property she had so faithfully kept: and a few days later the jewels reached Hamilton. It is most remarkable that the first set of jewels and the charter of the lodge were preserved by the watchful care of a brother's wife; and the second set by the loyal love and fidelity of a brother's widow and daughter.

An interesting and valuable observance in the Barton Lodge is that of "Old Members' Nights," when the veterans of the lodge are specially invited to be present, to revive the memories of former days, and recall the labors and sacrifices of the fathers of the present generation of Masons.

Another custom, and one that should not be suffered to lapse in any lodge, is the reading, from time to time, of the Ancient Charges. These readings are always listened to with attention, and excite new interest in the Book of Constitutions.

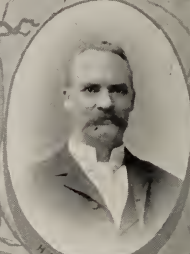
Church parades are participated in by the united lodges of the city, and are always well attended, while the offertory generally secures a considerable sum for the benevolent fund. The Barton Lodge is linked to Christ Church



J.P. McELURE W.M. 1877



C.H. MURRAY W.M. 1879



H. MENZIE W.M. 1881



T. LARRISON W.M. 1882



G.E. MASON W.M. 1883 P.M.



H.J. GRIFFIN W.M. 1884



GEO. H. BULL W.M. 1885



W.J. GRANT W.M. 1885 P.M.



S.H. KENNEY W.M. 1886



JAMES FERRIS W.M. 1884



T.W. REYNOLDS W.M. 1891



F.R. ROSS W.M. 1892



T.W. REYNOLDS W.M. 1894 I.P.M.



S.C. IRELAND W.M. 1893

PAST MASTERS OF THE BARTON LODGE





E.A. MUNFORD AFFLO 1868



W.E. HENDERSON AFFLO 1869



E.L. GOSLETT AFFLO 1886 P.G.D.B.



A. PETERSON AFFLO 1879



D.J. CAMPBELL AFFLO 1888



D.F. ALLEN AFFLO 1891



S.F. LAZIER P.M. OF TEMPLE



T.J.W. BURGESS AFFLO 1880



W.S. LAWSON AFFLO 1886



J. TEPPER AFFLO 1880



JAS. WEIR AFFLO 1893



REV. W.R. CLARK AFFLO 1893



JOHN B. DINNEL AFFLO 1892

PAST MASTERS OF THE BARTON LODGE

Cathedral by old and well-preserved ties ; but the brethren have attended at all the Protestant churches in the city.

Lodges of Instruction are frequently held by the members of the lodge, at which the officers and Past Masters instruct and drill the younger officers and other brethren. No lodge can maintain efficiency in the work without frequent practices. It is also found desirable to have a number of well-skilled brethren, who can, in an emergency, fill the chair of an absent officer.

In July, 1888, Worshipful Brother John Hoodless and the officers of the lodge, exemplified the Master Mason's degree before Grand Lodge, and were much praised for their accurate, intelligent and impressive rendering of the work.

On the 27th of June, 1890, Most Worshipful Brother John Ross Robertson, delivered a historical lecture at the Masonic Hall to a large number of delighted brethren.

In November, 1890, Brother E. S. Whipple, who had served as Treasurer for twenty-one years, was called to his rest, to the great grief of his brethren.

In 1891 the lodge presented Past Masters' jewels to all the brethren who had passed through the chair, and who had not been so honored. Since that time each retiring Master has received from his brethren the jewel appropriate to his new rank.



In 1892, the lodge passed resolutions of sorrow for the death of Edward Mitchell, David McLellan and Otto Klotz, brethren of other lodges, who had rendered distinguished services to Masoury, who had attained to high rank in the order, and who had been esteemed and loved by the members of the Barton Lodge.

A remarkable incident in the work of 1892 was the raising of Brother William Farmer, who was initiated in September, and was passed shortly afterwards, but who failed to present himself for the Master's degree for nearly thirty-seven years. Three years later, in May, 1895, Brother Farmer died and was buried by the Barton Lodge.

On the 7th of March, 1893, Right Worshipful Brother Richard Bull died, having been a Mason nearly fifty-two years.

In the same year died Brother R. J. Hamilton, who was initiated in the Barton Lodge in November, 1841.

In 1895, a testimonial was presented to Right Worshipful Brother Richard Brierley, who had held office almost continuously from the time he became a Master Mason, and who had served as auditor for thirty years.

For the year which ended on the 24th of June, 1895, the ordinary receipts of the Barton Lodge amounted to \$1,217.59, and the ordinary expenditure to \$1,070.53. At that time the assets of the lodge were valued at \$4,976.24 and the liabilities were \$300.

## CHAPTER X.

### HISTORICAL REMINISCENCES.

THE following historical notes are copied from the valuable and interesting paper read before the lodge, in 1863, by Right Worshipful Brother B. E. Charlton. Though not directly Masonic, they well illustrate the conditions under which our early brethren lived ; and it is therefore certain that they will be welcomed by readers of the present day.

The settlement of the Townships of Barton and Ancaster commenced in 1787 and 1795 respectively. It has been ascertained that the first two settlers in the latter township were Brother Saint Jean Baptiste Rousseaux and Brother James Wilson. The former built a log grist mill where the village of Ancaster now stands. Between the settlements at the head of Lake Ontario and the country upon the St. Lawrence were large tracts of wilderness which the Indians held as hunting grounds, and through which there was no road whatever. The mail from Quebec found its way through this region but once or twice in a twelvemonth, for it could be traversed only by Indians and hunters, or persons as active and hardy as they. An advertisement in a Quebec news-

paper about this date, stated that a mail for the upper countries would be forwarded from Montreal on the 3rd of February, by the "annual winter express."

The early settlers of the townships above referred to were compelled to travel to Niagara, then called Newark, along an Indian trail, for every article they required which they could not produce or manufacture.

Those portions of the beautiful undulating plain between the mountain and Lake Ontario, on which the City of Hamilton now stands, on which the forest was not too dense, were covered by rank buffalo grass, from three to nine feet in height, interspersed here and there by the log cabins of the settlers. This curious vegetation has now almost totally disappeared; and, like its contemporary, the red Indian, will in a few short years be a thing of the past, both disappearing before the presence of the white man.

In the year 1809, the first Canadian steamboat, the *Accommodation*, was launched on the St. Lawrence, and plied between Montreal and Quebec. Her cabin may be seen at this day serving the purpose of a rustic summer-house in the grounds attached to a private residence on the site of Mount Royal.

Dundas street, to Toronto, was made in 1811, and the village of Hamilton was laid out in 1813. Burlington Bay canal was completed in 1825, and the first road from Hamilton to the bay was cut out in 1829.

On the 26th of August, 1795, there were nine regularly constituted lodges in the province, as appears by a sheet of minutes, in our possession, of the Provincial Grand Lodge, convened in that year at Newark, Home District, by R. W. Brother William Jarvis.

In 1801 the number of lodges was increased to fifteen, namely: No. 1, Niagara; No. 2, Niagara Township; No. 3, Regiment of Rangers; No. 4, Niagara; No. 5, Edwardsburg; No. 6, Kingston; No. 7, Fredericksburg; No. 8, York; No. 9, Bertie; No. 10, Barton; No. 11, Mohawk Village, Grand River; No. 12, Stamford; No. 13, Elizabethtown; No. 14, Howard; and No. 15, Grimsby.

In our day and in this city of 50,000 inhabitants, with its elegant churches, excellent schools, palatial residences, electric cars, telegraphs and telephones, it is difficult to realize the condition of things in this place a hundred years ago. The close of the war of the American revolution which lasted from 1776 to 1783 brought the Iroquois Indians, over whom Brant was the great chief, from the United States to Canada, to settle on lands upon the Grand River, formerly called the Ouse. Brant established his headquarters at what is now the village of Mohawk, one and a quarter miles from Brantford, where is at present the small church which Brant established, being the first church ever erected in Ontario, and the one of which the first W. M. of Barton

Lodge was the first pastor. In it is still preserved a massive silver communion service, presented to the tribe by Queen Anne in 1710, while they resided upon the Ohio River. Here Brant lived in a style of regal magnificence. He was the idol of his nation, its greatest living warrior, and was attended by numerous slaves both of African and of Indian blood. The locality had been selected with that skill and sagacity for which the Indian is noted. No place in Canada could have answered the wants of his people so well. The flats of the Grand River were and are proverbial for their rich soil, the best in the Dominion for the cultivation of Indian corn. Game, wild fowl and fish were abundant, and white settlers had yet scarcely disturbed nature's own handiwork. It was virtually an Indian's paradise.

One Captain Campbell, of the Forty-second Regiment, stationed at Niagara in the winter of 1791-2, relates how he and others, in two sleighs, made a journey from Niagara to Mohawk and return for the purpose of visiting the great chief. The account which he gives throws considerable light upon the condition of the country at that time, and the style in which Brant lived.

The first night the travelers put up at Squire McNab's, which was more than fifteen miles from the Niagara River; the second, at Smith's tavern, already described; the third, at Paisley's, and next day at Mohawk. He

speaks of Burlington Bay as Lake Geneva, and says the Indians called it Ouilqueton. Other writers say it was once called Macassa, possibly by the former occupants of the country, the Kahquas, called by the French Neuters. Captain Campbell and his party were most hospitably received by Colonel Brant, whom he found living in the grand style mentioned before—the table loaded with excellent china and attended by two slaves in silver buckles and ruffles and scarlet dress. The house was supplied with good furniture. Brandy, port and Madeira wines and other European delicacies in considerable variety were freely dispensed. Mrs. Brant was dressed in the Indian style, but her costume was made of satin and broadcloth, with blanket of silk. On Sunday all attended church, at which an Indian conducted the service, and Captain Campbell was charmed with the singing of a choir of Indian women. The same evening a great war and serpent dance took place, Chief Brant himself beating a drum. The dance ended with Scotch reels, in which all, the Europeans included, took a hand. Campbell speaks of the excellence of the land and the comfortable habitations of the Indians scattered pretty thickly along both sides of the Grand River; of the abundance of fish—sturgeon, pike, pickerel and maskinonge—in the river, and game in the woods.



Returning down the river through several Indian villages, he stopped the first night at the house of W. Young, a half-pay officer married to a squaw; next day crossed a forest of twenty miles without a settler, stopped at Mr. Andrew Patton's, called at Major Tinbrook's and dined at Squire McNab's. This Mr. McNab (not a relative of Sir Allan's) he says, "is a gentleman of genteel and independent property, is a justice of the peace, which gives him the title of squire, and a member of the land board."

Burlington Bay was a favorite fishing ground of Brant's tribe at the seasons of the year when wild duck and fish were most abundant; and the chief, having obtained a grant of 600 acres at the north-east angle of the bay, established his next and final residence there, where he died in 1807.

Governor Simcoe, the first lieutenant-governor of Upper Canada, arrived at Niagara, then called Newark, in 1791, and established his government. In 1796 he removed to Little York, described at the time as a miserable collection of shanties. It bore the title of Little York till 1834, when a change to Toronto was made, lest it might be confounded with New York. One of Governor Simcoe's first acts was to send out surveyors, who laid out districts and counties, liberally distributing among them names of places in Yorkshire, such as Barton, Flamboro, Ancaster, etc.

A few settlers were located here before the arrival of Governor Somcoe's surveyors, by whom the site of Hamilton was divided into farm lots by Main street. King street had previously been established upon an Indian trail, and was not sufficiently straight for a dividing line. At a very early date, south of Main street, James Mills, father of the late Hon. Samuel Mills, owned all the land west of Queen street; Peter Hamilton, between Queen and James; George Hamilton, that between James and the line of Mary street; Richard Springer, from Mary to Wellington; and Ephraim Land, from Wellington to Wentworth. On the north side of Main street, Peter Hess owned all west of Bay street; Samuel Kirkendall, from Bay to James; Nathaniel Hughson, from James to Mary; Archibald Ferguson, from Mary to Wellington; Robert Land, from Wellington to Emerald; and Abel Land, from Emerald to Wentworth.

Previous to 1832, Hamilton extended west to Queen street and east to Wellington street. The latter was known as Lover's lane, at the foot of which stood the only wharf.

The site of Hamilton was much broken, being traversed by numerous creeks, which took their rise at the foot of the mountain, thence winding their way to the bay. Clay hills covered with scrubby pines and undulating plains occupied the spaces between the

creeks. There are those now living (1895) who remember speckled trout being caught in a creek at the rear of the Boys' Home, also near the corner of Stinson street and Erie avenue, and in another at the corner of King and Jarvis streets; and people who have seen canoes and skiffs in a third creek near the corner of James and Gore streets, which creek was navigable for that kind of craft thence to the bay. The only son of Sir Allan Macnab lost his life by the accidental discharge of his gun while leaping across the same stream near the corner of Hughson and Augusta streets. A gentleman recently passed away who had gathered apples on the ground on which the City Hall now stands, hoed corn and potatoes in the Court House Square, and shot pigeons in a wheat field at the present corner of James and Main streets.

It is worthy of note that the corner of King and Wellington streets is the location of Hamilton's first tavern, first Masonic lodge, first school and first church. The first regular church building was erected on the site of the present First Methodist Church, on land given by Col. Robt. Land in 1822. It was dedicated in 1824. The first interment was that of Samuel Price, tavern keeper, in 1822.

Burlington Bay Canal was commenced in 1823 and completed in 1826 by Capt. John McKeen and James G. Strobridge, both of whom are buried at the southeast corner of King and

Wellington streets. The width of the canal was originally only thirty feet. Prior to the digging of this canal Ancaster was the county seat, having in 1818 twenty prosperous stores; but many of her most enterprising business people, such as Edward Jackson, Richard and Samuel Hatt, etc., removed to Hamilton on the opening of the canal. Afterwards, in 1846, the canal was greatly widened. The contractor for this job, in order to bring stone for the piers from the north mountain, near Waterdown, built a tramway. This tramway equipment was afterwards sold to Andrew Miller, who had a project to dig a canal from the bay up the ravine between Caroline and Bay streets to the intersection of the latter street with York street. It is said that he obtained from Messrs. Hess and Kirkendall thirteen acres of land in the ravine at a very small price, the chief consideration being that he should dig the canal. When people became impatient at his slow progress with the canal, he finally said he would complete the job at the date fixed by his deed, but upon examination it was found that no date had been mentioned.

For a long time the "Mountain Road," now John street, was the only road leading from Hamilton to the brow of the mountain. On it were built some of Hamilton's first stores, notably one at the northeast corner of Jackson street kept by Rolston, and one at the

southeast corner of King street kept by Sheldon. Later on some enterprising property owners opened up James street to the top of the mountain and celebrated the event with great *eclat*, proclaiming that it would draw the trade of Ancaster and the surrounding country through it at the expense of John street, and that in consequence the latter would soon be abandoned as a business street. To emphasize their statements they hired a farmer to sow John street with grass seed. Commencing at the corner of King street the agriculturist went southward scattering his seed until he reached the log jail, where a shower of odorous eggs caused him to beat a quick retreat.

The old log jail, erected in 1801, stood on a slight elevation on the east side of John street, directly opposite the eastern entrance to the present Court House. It faced the west, but stood a little back from the street, leaving room for the pillory and stocks in front. In it impecunious debtors, and others more criminal, were often incarcerated. A prisoner on one occasion sent word to the sheriff that if he did not make better fires and keep the place warmer he would leave. Another prisoner, named Davis Springstead, burrowed under the logs and escaped temporarily, and was thenceforth named "the Fox." Here the following incident occurred at an early day: Three brothers named Young

were accused by a prisoner confined in the jail of having killed a peddler whose body, he said, he saw them deposit in the interior of a burning charcoal pit. The brothers were arrested, but after an exciting trial were acquitted. Upon gaining their liberty one of the number, named John, proceeded to the United States and succeeded in finding the peddler whom they were accused of murdering. They returned together, and the wretch who had endeavored to have three innocent men executed was sentenced to three months' imprisonment, during which he was to stand three times in the pillory, on which occasions he was pelted unmercifully with stale eggs. The log jail gave place in 1828 to a stone jail and court house combined, on the site of the present court house, to which it also gave place in 1877.

The venerable bell which now rings out the alarm of fire from the high tower at the Central Fire Station with such promptness, making the faithful firemen and horses spring to the call of duty, has quite a history. It was purchased from a manufacturer in Troy, N. Y., in 1836, for £100, and one of the first four debentures ever issued by the corporation of the town of Hamilton was given in payment for it. Therefore, it seems appropriate to call the old bell the father of the city debt. It first swung from the belfry of a wooden church on the east side of John street, a little





JAMES BICKNELL BARTON N° 6



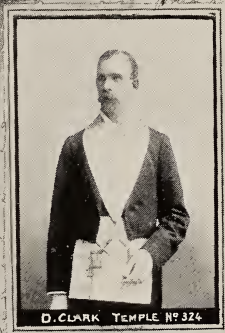
JAS. A. COX ST JOHN'S N° 40



E. J. MOORE STRICT OBSERVANCE N° 27



GEO C. HOLDEN D. D. G. M.



D. CLARK TEMPLE N° 324



LYMAN LEE ACACIA N° 61



C. S. KILDOUR DORIC N° 382

MASONIC RULERS HAMILTON 1895

south of Rebecca street, where the Gurney Company's foundry now stands. In 1840 it was removed to a tower on the roof of a building on King William street, which forms part of the present Central Fire Station. About 1874 the bell was removed to the clock tower on the old market house and city hall, and in 1888 it was placed in the fire tower at the Central station.

It is not pleasant to remember that human slavery once cast its shadow on this beautiful province ; and as it has been mentioned that Chief Brant held slaves, it may be necessary to state that a mild patriarchal form of slavery existed in Canada at this period—was permitted, indeed, from the date of the proclamation of King Louis in 1689 to that of the Imperial act of 1833, which freed the slaves in British West Indies and those in Canada as well. The writer has found no trace of slaves having been held within the present city limits ; but a friend told him that an old lady recollected seeing a man named Kent who lived near the Beach passing along King street on horse-back leading a black slave boy by a rope around his neck. The boy had escaped and was recaptured near Ancaster.

J. C. Hamilton, LL. B., in a paper which he recently read before the Canadian Institute, stated that in the year 1791 there were about three hundred negroes and a few Pawnee Indians slaves in Upper Canada, mostly in

and around Niagara, and that Sir Adam Wilson informed him that he had met, about 1830, two young slaves, "Hank" and "Sukey," at the residence of a lady in the County of Halton, mother of a distinguished resident of this city, who died a few months ago. These took their freedom under the Act of 1833, and were perhaps the last slaves in the Province. Slavery was a foreign plant which did not find the soil of Canada congenial to its growth. Since the above date Canada has afforded such a refuge and a home to the fleeing sons of Africa as to have effectually wiped out the dark stain.

The Indians had a tradition that some dark skinned people came in a vessel, long prior to the settlement of the country by the whites, and lived for a time on this spot, but as they behaved badly the Indians killed them all. It is conjectured that this may have been one of the ill-fated French or Spanish expeditions in search of the visionary Cathay, or western passage to China, and from which no person ever returned to tell of the fate of his companions.

## CHAPTER XI.

### CONCLUDING OBSERVATIONS.

FEEBLY and imperfectly the members of the committee appointed to do that work have traced the progress of the Barton Lodge—its trials and its triumphs. The time at their disposal has not permitted them to make the most of the material at their command, and they are painfully sensible that higher gifts than theirs are needed for the proper rendering of such a theme. But they have done what they could in the time and with the talent they could command. Such as the work is, it is their thank-offering, and in presenting it they can only wish it were worthier.

Possibly they may be asked: After all, what has been accomplished? The Barton Lodge has lived a hundred years: by how much is the world better because it has lived? What practical result can it show as justification for its existence? Its members have eaten and drunk together; the majority of them have gone on their way; the waters of oblivion have rolled over them; and the world is as it was before they were born. Why should we be called upon to rejoice or to applaud because of all this?

These are pertinent questions, and if we cannot answer them satisfactorily we had better go home and let the lodge die, and let Masonry die. For there is work to do in the world for all earnest and capable men, and they who amuse earnest and capable men with shadows and trifles divert the stream of useful purpose from its proper course and defeat the object of its existence.

It might be said that many good men meet for social intercourse, and if Masons have done no more than that—if they have merely amused themselves with idle ceremonies—they have done that which others do daily without censure. But they have not amused themselves with idle ceremonies. No ceremony is idle which strives to impart moral instruction and teach moral duties. The ritual of Masonry must fall upon dull ears indeed if it does not make men the better for hearing it. The highest human teachers the world has known have done no more than teach lofty truths and enforce them by virtuous lives. Masonry perseveringly commends these lessons to the minds and consciences of men, and strives to guide them in the path of rectitude.

It does more. It not only teaches virtue, honor and mercy—brotherly love, relief and truth—but it practices what it preaches. We have seen in these pages how it softened the heart of the Indian chief and took from savage



warfare some of its most revolting features. We have seen that the relief fund of the lodge was opened not for members only but for those who were not members. We have seen that men who had been deprived of their property and driven into exile could so far forget their wrongs as to pay a tribute of respect to the memory of the head of that government which had wronged them. But for the most part the beneficence of Masonry drops like dew upon parched ground, unnoted and almost unknown. It is frequently asserted that Masons spend much more on refreshments than they spend in charity. That charge cannot be sustained. Last year the Barton Lodge spent more than three times as much in charity as was spent in the entertainment of its members ; and in addition to the ordinary grants to the benevolent fund, a large share of its dues to the Grand Lodge is put into the general charitable fund. Instead of blazoning its deeds to the world, Masonry strives to keep them secret, partly because the teachings and traditions of the institution counsel its members to do so, and partly because they do not wish to wound the feelings of those who are unfortunately compelled to solicit assistance. Occasionally only does a fact come to the knowledge of the public to illustrate Masonic benevolence. Last year a member of the Barton Lodge who resided in New Brunswick was prostrated by illness. The local brethren



ministered to his wants and placed him in a hospital ; and the expenses were paid out of the funds of the lodge. It is safe to say that no year passes in which the lodge is not called upon to commit the body of some visiting brother to the ground. Within a few months three brethren, temporarily resident in Hamilton, have been so buried. The Barton Lodge, from its senior rank, is always called upon to perform this duty, though all the city lodges share the expense when the brother's own lodge, as is frequently the case, is not able to bear the burden. But a short time ago a brother resident in Hamilton was aided out of the benevolent fund for some weeks before his death, and a nurse found for him, though the expenses of his funeral were borne by his own lodge. Similar incidents are of frequent occurrence, but the facts never reach the public ear. A circumstance which occurred some years ago beautifully illustrated the manner in which Masonic work is done : A Canadian Mason, afflicted with consumption, went to Colorado in hope there to receive benefit from the climate, taking his wife and little daughter with him. Instead of regaining health, he gradually failed, and at length he died. His wife, worn by watching and care, died also, leaving the little girl orphaned and penniless. The parents were buried by the Masons of Denver, who also purchased a ticket for the child, and started her on her long journey to

her Canadian home. They put her on board the train, with her ticket and a sum of money in a bag hung around her neck. They also telegraphed to a brother in Kansas City to look out for the traveler at the place named. When the train arrived at Kansas City, some brethren sought out the orphan, took her to the home of one of them, where she was kept a day or two till she was rested, when she was again sent on her way. At St. Louis she was again taken in charge, again rested, and again started on her journey. Again at Chicago, watchful brethren, notified by telegraph, repeated the kindly office; again at Detroit; again at Hamilton; and still again at Toronto, whence in another short journey she reached her home. At each place a brother or brethren were in waiting: at each place rest and kindness and care were given to the orphan: at each place the fund in the little purse grew bigger. And, last of all, the Masons in her native village satisfied themselves that the relatives of the bereaved little one were able and willing to care for her. The secret annals of Masonry are full of histories like this; and were there nothing more to tell, the existence and the work of the Masonic order would be justified.

But there is more to tell. Active benevolence is only the outward and visible sign of the inward and spiritual grace of charity which is the distinguishing feature of

Masonry. For charity teaches kindness, forbearance and good will, as well as benevolence. And we are not permitted to doubt that the lessons which commend these forms of charity to men have their influence in softening and elevating the intercourse of those who are not Masons and in refining the customs of the day.

Further, the teachings of Masonic charity educate men into general works of benevolence. A year or two ago, the writer had the curiosity to scan the names of some subscription lists for general city charities. Though the Masons of Hamilton are not more than fifteen per cent. of the total adult male population, fully one half of all the subscriptions to these charities were those of Masons. So that it is quite safe to say that Masons not only take care of their needy brethren, but that they give more liberally to other charities than those who are not Masons—more liberally than they would give if they had not been educated into benevolence by the teachings of Masonry.

Masons are friends and supporters of order, stability and constitutional government. The genius of the institution is conservative. It inculcates reverence for that which experience has proved to be good. It teaches cheerful submission to authority and acquiescence in the proper administration of the laws framed by the representatives of the people. But it

also teaches the equality of men, and holds none in reverence but those who have earned reverence by virtuous and useful lives. It recognizes the fact that communities can exist only through order and by means of proper regulations, and therefore Masons are the best supporters of good government and well-regulated society.

Masonry inculcates and practices peace. It strives to settle quarrels and to promote good will. Its lessons of harmony have an influence beyond its own walls, and visibly affect the whole community. Its efforts in behalf of forbearance and peace are never intermitted. The men who sit side by side in the lodge room learn to respect each other outside of the lodge room, to make allowances for each other's peculiarities, and to think that a difference of opinion is not so serious a matter as to necessitate estrangement, suspicion and hatred.

Within a few weeks, the venerable head of a vast ecclesiastical system has affirmed that Freemasons were the prime movers in the work of uniting Italy under one government. And it is added as matter for grief that "free thought and the Masonic authority have been set up," and that the new state of things is "openly directed by the sect which is the enemy of God." If Masons were chiefly or largely instrumental in freeing Italy from the tyrants who kept her people ignorant, super-

stitious and enslaved, the fact is one of which all Masons ought to be proud. But to assert that the Masonic body is "the enemy of God" is to assert that which will bring a smile to the face of every man who has knowledge of the facts. The more prominent members of the Masonic bodies in Hamilton are well known: are they men whom the public would set down as "enemies of God?" Many of the most active, zealous and useful clergymen of Hamilton are Masons: is it likely that they would remain affiliated with an order which is "the enemy of God?" Practically all the teachings of the Masonic bodies are open to the world: can any body find in them a whisper against order, decency, virtue, morality and religion? Masons are numerous elected to and selected for public offices. This is not because they are Masons, for no political question is permitted to enter the precincts of a Masonic lodge. But Masons are more numerous in public positions than other men because the men best fitted for public office are very largely members of the order. Would these men command the confidence of their fellow citizens if they were capable of being "enemies of God?"

A tree is known by its fruit. All men may see the fruit which grows on the Masonic tree. All men may see and know what are the results of Masonic teaching. If to visit the widow and orphan in their affliction, to

sit at the side of the sufferer's bed, to minister to the necessities of the poor, to stand by the grave of departed worth, to wipe the tear from the eye of sorrow, to reconcile enemies and promote peace and good will among men—if these are the works of the “enemies of God,” then Masons may be placed in that category: not otherwise. Masonry in its present form has been before the world nearly two hundred years. It has spread to the remotest regions, and hundreds of thousands are enrolled under its banners. Wherever there is a civilized community there will a Masonic lodge be found; and the number of Masons is greatest where the standard of intelligence and virtue is highest. Not only so, but of the best men in every community a large proportion are sure to be Masons. We do not boast because princes are proud to be enrolled in our armies, and nobles to kneel at our altars; but the fact that they do this, and that good men remain Masons, is evidence that in the eyes of those best fitted to be judges, the fruits of Masonry are virtue, mercy and righteousness. Masonry is willing to submit its claims to the highest intelligence and the purest morality of the nineteenth century. And if no worse charge can be brought against it than that it has been instrumental in promoting free thought, in so changing the laws that a benevolent society may exist without fear of the rack and the fagot, and that it



has helped an enslaved people to throw off the yoke of tyrants and choose for themselves the form of government under which they will live, then Masons will not be careful to repudiate the accusation, but will rather admit it and glory in it. The aims of Masonry are not political but moral ; but it is true enough that the tendency of its teachings is to emancipate the intellect as well as the man from slavery.

Masonry has spread with marvellous rapidity. But it has not been extended by propagandism. Every applicant must be in a position to affirm that he does not join through the improper solicitation of friends. No doubt some join with interested motives, thinking that their business interests will be benefited by affiliation with a strong and powerful body. Masonry is not perfect, even as other human institutions are not perfect. Some of its members have not been prepared for Masonry in their hearts, and consequently can never be good Masons. Sometimes sufficient care is not exercised closely to inspect material which offers—to accept the good and reject the unworthy. And it is a lamentable fact that Masons sometimes belie their professions and bring scandal upon the order. To say that is to say that Masonry is a human institution, that Masons are not exempt from the temptations which beset other men, and are not free from the frailties which afflict other men.

Masons do not claim impeccability for themselves nor infallibility for their order. Should they do so they would stamp themselves as impostors and charlatans. All that is asserted is that they strive to keep bad men out of their lodges, and that, having admitted good men, they endeavor to make them better. But in no human society is perfection secured, and sometimes Masons fall as other good men fall, and bring grief to their friends.

But they do assert with confidence that the lives of their brethren as a class prove the nobility of the institution and the beneficence of its teachings. Few Masons fall into flagrant vice or crime ; and when such misfortunes fall upon any of the bodies they quietly put the offenders away. The assertion has frequently been made—and it has never been refuted—that in no other class of men in the world is there so low a percentage of immorality and lawlessness as among the members of the Masonic order. This comparative immunity from evil deeds is the evidence Masons offer to the world that their system is first pure, then peaceable ; while its continuous work of benevolence is its demonstration that it has work to do in the world, and that its work is both necessary and beneficent.

The men who laid the foundations of the Barton Lodge have gone to their reward. Of all the company that met at Smith's tavern in 1795—of all the men who were called from

Masonic labor when their peaceful settlement was disturbed by invading hosts—not one remains.

They fear no more the heat of the sun,  
Nor the furious winter's rages.  
They their earthly task have done—  
Home are gone and ta'en their wages.

They were careful to perform their allotted task while the light of day was left them, and the best evidence that they performed that task well and conscientiously is the fact that the fabric they reared has survived the fortunes and misfortunes of a century. They have been summoned from this sublunary abode; and we are permitted reverently to trust that that summons has called them to the Grand Lodge on high. But the fabric they reared remains; and it has grown in strength and become more active in well-doing with each recurrence of the revolving years. They saw here only rude and unlovely gaps in the forest, and were sensible that beyond them lay the unbroken waste of the pathless wilderness, where we see flourishing cities, linked by iron highways, and throbbing with the mighty pulses of industry and trade. They gathered a little band of political refugees, meeting in a log cabin, where we inscribe hundreds of names on our rolls and welcome to our meetings visitors from a score of sister lodges. But if they were few they were not feeble, nor did they faint when the

way was rough and toil was sore upon them. They were men of high purpose and strong courage—"lords of the lion heart and eagle eye"—men of prophetic foresight who knew that they were building for ages yet to come. They possessed—

The spirit of the fervent days of old,  
When words were things that came to pass, and thought  
Flashed o'er the future, bidding men behold  
Their children's children's doom already brought  
Forth from the abyss of time.

They were men whose keen insight into the principles of things enabled them to recognize the spirit of Masonry as a mighty force for the emancipation of humanity from the thralldom of ignorance, bigotry and tyranny. They were men who had dared to fight and to suffer for their principles, and who bated no jot of heart or hope, but still bore up and steered right onward, when the blasts of adversity blew round them, and, stripped of their possessions, they were compelled to seek the waste places of the north and carve out new homes in the pathless woods. They were men who loved Masonry, not for what they could make out of it, but for the lofty principles they found in it. They were Masons because their hearts inclined them to cultivate harmony, practice charity, and live in amity with their fellow men. They knew that the informing spirit of Masonry made them better, and that it made them better because it en-

couraged them to labor for the welfare of others. They loved it for its high principle and for its tender grace. They felt that the gentle spirit of mercy glorifies the heart of man, as the radiance of the morning sun gilds the brow of the snow-capped mountain. And their faith and worth and work evolved the noble fabric which has become our Masonic heritage.

The Barton Lodge has lived and prospered, and the great Masonic temple, of which the Barton Lodge is one of the living stones, has lived and prospered, because vital principles of enduring worth have kept them alive. Masonry lives because it deserves to live—because it has something to do in this world. It commends itself to the hearts and the intellects of good and earnest men as an instrument in the hand of the Great Architect of the Universe for furthering his high designs. It refrains from the teaching of dogmatic theology, and leaves its members free to hold what faith they will, so long as they meet the first requirements of the order and acknowledge that they believe in the existence of a Supreme Being, that the Supreme Being has revealed his will to man, and that he will punish vice and reward virtue. But it demands adhesion to no other creed. Within its walls the Christian, the Hebrew, the Mohammedan and the virtuous Pagan may and do sit side by side, laboring together for the welfare of

their fellow men, tolerant of all creeds, but holding in common only the one principle of trust in the fatherhood of God and the brotherhood of man. And the very fact that Masons of all shades of religious belief meet upon a common level makes necessary while it teaches that tolerance which is one of the basic stones on which Masonry rests. The mind of man is so constituted that we cannot hold him to be a bad man who labors with us to carry on the work of beneficence. And so the good Mason comes to learn in time that the highest worship a man can offer to his Creator is the worship of a useful and a blameless life. The vital principle of Masonry is that it is a man's duty to be and to do good. All Masons do not live up to that standard, first because the best men are imperfect, and secondly because many are Masons outwardly who are not Masons at heart. But that is the standard which Masonry sets before its members, and they fail to be ideal Masons just in proportion as they fail to live up to that standard.

The first lesson Masonry teaches its postulant is tolerance. It tells him that he should strive to know and understand the truth, but that he should be careful how he denies to his fellow men the right of private judgment which he claims for himself. The faintest star that feebly pierces our earthly night may be many times more glorious than our noonday



sun; and so the faintest ray of truth that scarce makes itself manifest to our mental vision may be more important than the deepest convictions of our souls. As "star differeth from star in glory," so the virtues shine into our souls with less or greater luster as they are remoter from or nearer to the grasp of our mental vision. The man who is worthy to stand even upon the threshold of the Masonic temple must admit that his brother who differs from him may have a clearer view of God's everlasting truth than he. And so the man who has really learned the alphabet of Masonry has learned that he who does the will of God is God's servant and his own brother, even though he worship the Great All-Father in a strange formulary.

And when the Entered Apprentice has learned the lesson of tolerance, he finds that he has gone far in the study of that virtue which is justly called the distinguishing characteristic of a Mason's heart. For tolerance and charity are so blended that no man can tell where the one ends and the other begins. Tolerance leads to charity, as the winding stair leads to the middle chamber of the temple. When tolerance, purified from the earthly stains of bigotry and fanaticism, enters the heart of the true Mason it enters into the glorified presence of charity, as the high priest, purified by ablution and prayer, entering the holy of holies, found himself in

the immediate presence of the glory of God. Masonic charity is tolerance first and active beneficence afterward. It makes its possessor the minister and priest of the Most High. Masonry educates man into the noblest worship of God, by teaching him to minister to the needs of God's children. For the path that leads man to the spot where a tear is to be dried leads him a day's journey toward the gate of heaven. The act of beneficence opens his heart to receive the truth that all his suffering fellow men are God's little ones; and when his heart is once opened, truth and love, twin children of the All-Merciful, enter hand in hand to occupy it. He who roots out a sorrow and plants a joy in its place has laid up treasure in heaven, and he who has earned the gratitude of the poor has won an advocate with God.



BROT. FRED CHAIRMAN HISTORICAL COMMITTEE



M. W. BRO. HENRY ROBERTSON



W. BRO. HUGH MACKAY REP. G. L. OF SCOTLAND

GOODMAN PHOTO

## CHAPTER XII.

### THE MEMBERSHIP OF THE BARTON LODGE.

IN the following pages will be found the names of all who have been members of the Barton Lodge. In compiling this list the minutes and other records have been most carefully searched; and the members of the committee are confident that it is complete, and substantially accurate. At the head is properly placed the roll of honor, including the names of all who were original members of the lodge, but who were not initiated within its walls. No record exists to tell us where these brethren received the degrees. Then follow the names of those who have become members by acceptance and initiation in the Barton Lodge. And the third list is that of the brethren who have been initiated elsewhere, and have joined by affiliation.

## ORIGINAL MEMBERS OF THE BARTON LODGE.

DAVENPORT PHELPS,

*Worshipful Master.*

JAMES WILSON,

*Senior Warden.*

ROBERT NELLES,

*Junior Warden.*

JOHN THOMAS,

*Secretary.*

DANIEL YOUNG,

*Treasurer.*

WHEELER DOUGLAS,

WARNER NELLES,

JAMES HENRY,

JOHN RYCKMAN,

RICHARD BEASLEY,

JOHN YOUNG,

JEAN BAPTISTE ROUSSEAU,

JOHN AIKMAN,

JAMES MORDEN,

WILLIAM NELLES,

WILLIAM K. SMITH.

## REGISTER OF BRETHREN INITIATED IN THE BARTON LODGE.

NAME.	DATE OF INITIATION.
1 Capt. John Smith, . . . .	March 7, 1796.
2 Major Caleb Reynolds, . . . .	March 7, 1796.
3 Elias Long, . . . .	May 2, 1796.
4 John Depew, . . . .	May 23, 1796.
5 Daniel Springer, . . . .	May 23, 1796.
6 Benjamin Springer, . . . .	May 23, 1796.
7 Colonel George Chisholm, . . . .	July 4, 1796.
8 Charles Depew, . . . .	September 5, 1796.
9 Colonel R. Land, Jr., . . . .	November 7, 1796.
10 Capt. John Lottridge, . . . .	November 7, 1796.
11 Ebenezer Jones, . . . .	November 7, 1796.
12 Philip Jones, . . . .	December 4, 1796.
13 John Kitson, . . . .	February 20, 1797.
14 George Stewart, . . . .	May 1, 1797.
15 Andrew Westbrook, . . . .	July 29, 1797.
16 Conrad Philman, . . . .	November 6, 1797.
17 Allan Nixon, . . . .	November 6, 1797.
18 Jonathan Moore, . . . .	November 6, 1797.
19 Samuel Williams, . . . .	February 3, 1798.
20 John Trainer, . . . .	February 3, 1798.
21 William Wedge, . . . .	February 9, 1798.
22 Henry Skinner, . . . .	March 3, 1798.
23 George Ransier, . . . .	March 3, 1798.
24 Stephen Coon, . . . .	March 3, 1798.
25 Abel Land, . . . .	April 7, 1798.
26 John Showers, . . . .	April 9, 1798.
27 Robert Shearer, . . . .	August 4, 1798.
28 Ephraim Land, . . . .	October 3, 1798.
29 Ralph Morden, . . . .	November 19, 1798.
30 Peter Ferguson, . . . .	April 6, 1799.
31 Josiah Bennet, . . . .	April 6, 1799.
32 Mathew Bennet, . . . .	September 13, 1799.
33 William Lottridge, . . . .	December 13, 1799.



NAME.	DATE OF INITIATION.
34 Adrian Marlat, . . . .	January 9, 1801.
35 Joshua Pollard, . . . .	August 13, 1802.
36 Capt. Joseph Birney, . . . .	February 11, 1803.
37 Jacob Patterson, . . . .	February 11, 1803.
38 Abraham Lockman, . . . .	June 10, 1803.
39 George King, . . . .	January 24, 1804.
40 John Weir, . . . .	November 20, 1804.
41 John Cornwall, . . . .	December 14, 1804.
42 Brockaway Ames, . . . .	April 18, 1805.
43 Thomas Forfar, . . . .	May 10, 1805.
44 Aaron Brink, . . . .	June 14, 1805.
45 Charles Redman, . . . .	June 13, 1806.
46 Daniel Taylor, . . . .	September 12, 1806.
47 Thomas Atkinson, . . . .	September 9, 1808.
48 Harcourt B. Bull, . . . .	December 8, 1841.
49 Richard G. Beasley, . . . .	December 8, 1841.
50 William H. McCartney, . . . .	December 15, 1841.
51 John T. Thom, . . . .	December 15, 1841.
52 Robert J. Hamilton, . . . .	December 15, 1841.
53 James Mullin, . . . .	December 15, 1841.
54 Richard Bull, . . . .	December 22, 1841.
55 John Haywood, . . . .	December 22, 1841.
56 H. R. O'Reilly, . . . .	December 22, 1841.
57 Dr. Thomas Duggan, . . . .	December 22, 1841.
58 Colonel George Chalmers, . . . .	February 9, 1842.
59 Jacob Bishop, . . . .	February 9, 1842.
60 George Smith, . . . .	February 9, 1842.
61 J. Scott Land, . . . .	February 9, 1842.
62 David C. Beasley, . . . .	February 28, 1842.
63 J. L. Willson, . . . .	March 9, 1842.
64 Ontario B. B. Stevens, . . . .	May 18, 1842.
65 David Allison, . . . .	June 8, 1842.
66 S. J. Ryckman, . . . .	June 8, 1842.
67 Joseph Davis, . . . .	June 21, 1842.
68 James French, . . . .	June 21, 1842.
69 William R. Dalmage, . . . .	June 21, 1842.
70 H. J. Beasley, . . . .	August 25, 1842.
71 Jesse Wickersham, . . . .	August 25, 1842.
72 Robert H. Farmer, . . . .	September 14, 1842.
73 William B. Kerns, . . . .	October 12, 1842.
74 John Turnicliffe, . . . .	October 19, 1842.

NAME.	DATE OF INITIATION.
75 George Parkins, . . . .	November 9, 1842.
76 Peter R. Clark, . . . .	November 23, 1842.
77 William W. Osborne, . . . .	November 23, 1842.
78 William Story, . . . .	January 25, 1843.
79 Robert Sanderson, . . . .	April 12, 1843.
80 George W. Burton, . . . .	April 26, 1843.
81 H. B. Willson, . . . .	April 26, 1843.
82 Edward White, . . . .	June 14, 1843.
83 John Brown, . . . .	August 9, 1843.
84 John Chisholm, . . . .	September 27, 1843.
85 Francis Fieser, . . . .	October 11, 1843.
86 H. Hyatt, . . . .	October 11, 1843.
87 N. R. Reed, . . . .	April 10, 1844.
88 William D. Hale, . . . .	April 10, 1844.
89 William Shaw, . . . .	April 24, 1844.
90 C. H. Webster, . . . .	April 24, 1844.
91 John White, . . . .	June 12, 1844.
92 William Allison, . . . .	June 12, 1844.
93 Richard Sammons, . . . .	June 12, 1844.
94 John A. W. Aikman, . . . .	June 12, 1844.
95 C. N. Henderson, . . . .	November 13, 1844.
96 Hiram Kinsman, . . . .	December 11, 1844.
97 George Mortimer, . . . .	December 11, 1844.
98 Martin C. Schofield, . . . .	March 12, 1845.
99 Thomas Baker, . . . .	March 12, 1845.
100 Robert Scott, . . . .	April 9, 1845.
101 W. A. Harvey, . . . .	June 11, 1845.
102 Nehemiah Ford, . . . .	June 11, 1845.
103 William Snowdon, . . . .	June 17, 1845.
104 W. F. Murray, . . . .	September 10, 1845.
105 J. W. Hunter, . . . .	October 8, 1845.
106 Joseph Ward, . . . .	December 3, 1845.
107 A. W. B. Swain, . . . .	December 3, 1845.
108 John Mills, . . . .	December 3, 1845.
109 William Panton, . . . .	December 10, 1845.
110 Jabez Cook Babcock, . . . .	December 17, 1845.
111 Joseph B. Mathews, . . . .	December 17, 1845.
112 W. D. Powell, . . . .	December 17, 1845.
113 William Mogford, . . . .	December 27, 1845.
114 Milton Davis, . . . .	December 29, 1845.
115 W. C. Clark, . . . .	December 29, 1845.

NAME.	DATE OF INITIATION.
116 H. W. Ireland, . . . .	December 29, 1845.
117 J. W. Lewis, . . . .	January 28, 1846.
118 George S. Wilkes, . . . .	February 11, 1846.
119 Alexander Carpenter, . . . .	March 11, 1846.
120 A. H. Hills, . . . .	March 11, 1846.
121 J. B. Harrison. . . . .	March 11, 1846.
122 Andrew Buell, . . . .	March 12, 1846.
123 James H. Service, . . . .	April 22, 1846.
124 Henry Yardington, . . . .	May 13, 1846.
125 John Ross, . . . . .	May 27, 1846.
126 John W. Willson, . . . .	May 27, 1846.
127 Otto Klotz, . . . . .	June 10, 1846.
128 William Walker, . . . .	June 10, 1846.
129 G. H. Cozens, . . . . .	June 17, 1846.
130 Dr. James Mitchell, . . . .	June 18, 1846.
131 Briard McCurdy, . . . .	September 9, 1846.
132 William Davidson, . . . .	September 9, 1846.
133 J. K. Andrews, . . . . .	October 14, 1864.
134 Capt. W. J. Hickes, . . . .	November 11, 1846.
135 George Washington Brega, . . . .	January 13, 1847.
136 Richard Hardiker, . . . .	February 24, 1847.
137 William Waugh, . . . . .	March 10, 1847.
138 Thomas Bain, . . . . .	April 21, 1847.
139 Thomas Tidy, . . . . .	May 12, 1847.
140 Claes Westring, . . . . .	May 12, 1847.
141 Thomas H. Edmunds, . . . .	June 16, 1847.
142 William Smith, . . . . .	September 8, 1847.
143 William Kemp, . . . . .	November 10, 1847.
144 Charles Magill, . . . . .	December 8, 1847.
145 Charles Kelly, . . . . .	January 12, 1848.
146 Norman Wiard, . . . . .	February 9, 1848.
147 James M. Williams, . . . .	February 9, 1848.
148 John Robertson, . . . . .	February 16, 1848.
149 Benjamin F. Vars, . . . .	May 10, 1848.
150 John Beckett, . . . . .	June 14, 1848.
151 Alex. Mitchell, . . . . .	June 23, 1848.
152 George Voght, . . . . .	October 11, 1848.
153 John Baptiste Hagar, . . . .	October 11, 1848.
154 James Evans, . . . . .	January 10, 1849.
155 William McRae, . . . . .	July 11, 1849.
156 Francis Smith, . . . . .	August 8, 1849.

NAME.	DATE OF INITIATION.
157 Rev. George Armstrong Bull,	August 23, 1849.
158 George F. Thomas,	February 13, 1850.
159 James Seymour,	February 13, 1850.
160 Edmund Kelly	March 13, 1850.
161 Henry Langdon,	September 11, 1850.
162 A. C. Quimby,	February 27, 1851.
163 Edward Butterworth,	June 18, 1851.
164 George Smith,	June 18, 1851.
165 George C. Briggs,	February 11, 1852.
166 Thomas Knox,	April 30, 1852.
167 James J. Randall,	April 30, 1852.
168 George M. Holmes,	January 12, 1853.
169 David B. Galbreaith,	November 9, 1853.
170 J. B. Ashby,	April 12, 1854.
171 James H. Postle,	April 12, 1854.
172 Richard Woods,	July 12, 1854.
173 John Field,	July 12, 1854.
174 D. N. Preston,	July 12, 1854.
175 John Dewitt King,	July 25, 1854.
176 John Austin,	September 13, 1854.
177 John Mills,	October 11, 1854.
178 Richard W. Thorn,	October 11, 1854.
179 John D. Irwin,	November 8, 1854.
180 Frank Oliver Sawyer,	November 8, 1854.
181 Gideon C. Cook,	December 13, 1854.
182 Charles Baxter,	February 28, 1855.
183 I. C. Chilman,	March 14, 1855.
184 James Miller,	March 28, 1855.
185 C. S. Chittenden,	May 9, 1855.
186 John McKeown,	May 9, 1855.
187 Hubbard Davis,	May 16, 1855.
188 Alex. McLellan McKay,	May 16, 1855.
189 Thomas Beasley,	July 11, 1855.
190 Thomas Rolston,	July 11, 1855.
191 Peter Bowman Spohn,	July 25, 1855.
192 George Clarke,	July 25, 1855.
193 George Todd,	July 25, 1855.
194 George C. Secord,	August 8, 1855.
195 Joseph Faulkner,	August 8, 1855.
196 Charles Abraham,	August 8, 1855.
197 W. W. Summers,	August 8, 1855.

NAME.	DATE OF INITIATION.
198 William Farmer, . . .	September 19, 1855.
199 William Irwin, . . .	October 24, 1855.
200 Donald Chisholm, . . .	November 14, 1855.
201 William Furness, . . .	November 14, 1855.
202 William Martin, . . .	December 12, 1855.
203 William Dixon, . . .	December 12, 1855.
204 Walter S. Sizter, . . .	February 13, 1856.
205 William H. Cliff, . . .	February 13, 1856.
206 Joseph Jardine, . . .	April 9, 1856.
207 Charles McIntyre, . . .	April 9, 1856.
208 Charles Brown, . . .	August 13, 1856.
209 Walter D. Galbraith, . . .	August 13, 1856.
210 John Herbert Sangster, . . .	September 10, 1856.
211 Luke Ballard, . . .	September 10, 1856.
212 Henry J. Richards, . . .	September 10, 1856.
213 John H. Watson, . . .	October 8, 1856.
214 Benjamin Jones, . . .	November 12, 1856.
215 Benjamin E. Charlton, . . .	January 14, 1857.
216 Samuel Desbacker, . . .	January 14, 1857.
217 William Applegath, . . .	February 11, 1857.
218 George Webb, . . .	April 15, 1857.
219 Norris F. Birely, . . .	May 20, 1857.
220 William Alex. Ferguson, . . .	May 20, 1857.
221 Richard Springer, . . .	June 10, 1857.
222 Matthew W. Wortman . . .	July 8, 1857.
223 John Gable, . . .	October 14, 1857.
224 Charles C. Crickmore, . . .	October 14, 1857.
225 Richard S. Bradley, . . .	November 11, 1857.
226 Moses Polley, . . .	November 11, 1857.
227 Joseph M. McKenzie, . . .	February 10, 1858.
228 John F. Waffenden, . . .	March 10, 1858.
229 John Von Gunten, . . .	March 10, 1858.
230 William Haskins, . . .	April 14, 1858.
231 Lewis Springer, . . .	June 16, 1858.
232 James McCracken, . . .	July 25, 1858.
233 Charles G. Horton, . . .	July 25, 1858.
234 John E. Pearson, . . .	July 25, 1858.
235 John Eastwood, . . .	August 11, 1858.
236 James Richmond, . . .	September 29, 1858.
237 Robert Surtees, . . .	October 13, 1858.
238 W. A. Davis, . . .	November 10, 1858.

NAME.	DATE OF INITIATION.
249 R. R. Donnelly, . . .	December 8, 1858.
240 Thomas C. Macnabb, . . .	March 9, 1859.
241 Joseph Crofts, . . .	May 11, 1859.
242 E. S. Whipple, . . .	June 8, 1859.
243 J. W. Olds, . . .	June 8, 1859.
244 Charles Reynolds, . . .	July 13, 1859.
245 George H. Blood, . . .	August 10, 1859.
246 John McNabb, . . .	September 14, 1859.
247 John Harte, . . .	September 14, 1859.
248 Howard E. Swales, . . .	January 10, 1860.
249 George Knox, . . .	March 14, 1860.
250 James H. Gittens, . . .	March 14, 1860.
251 J. E. O'Reilly, . . .	April 11, 1860.
252 Joseph S. Declos, . . .	May 9, 1860.
253 C. W. Meakins, . . .	June 13, 1860.
254 Wright Barker, . . .	July 11, 1860.
255 George Forsyth, . . .	August 8, 1860.
256 J. Goodman Jones, . . .	September 12, 1860.
257 Frederick Wylde, . . .	February 13, 1861.
258 Alonzo Ecclestone, . . .	February 13, 1861.
259 John Rennie, . . .	March 13, 1861.
260 Robert Holmes, . . .	March 13, 1861.
261 John H. Biggar, . . .	April 10, 1861.
262 Robert McClure, . . .	May 8, 1861.
263 Wm. Kennedy, . . .	August 14, 1861.
264 David Knox, . . .	September 11, 1861.
265 Ethelbert Servos, . . .	February 12, 1862.
266 Archibald McCallum, . . .	March 12, 1862.
267 D. Grant, . . .	March 12, 1862.
268 J. C. Fields, . . .	April 9, 1862.
269 Mathews S. Hearn, . . .	May 14, 1862.
270 C. W. Brega, . . .	May 14, 1862.
271 Peter Filman, . . .	May 28, 1862.
272 Richard Eaton, . . .	June 11, 1862.
273 Alfred Barker, . . .	July 9, 1862.
274 Daniel Freeman, . . .	September 10, 1862.
275 D. B. McDonald, . . .	October 8, 1862.
276 C. F. Williams, . . .	October 8, 1862.
277 Gavin Stewart, . . .	November 12, 1862.
278 John F. Stewart, . . .	November 12, 1862.
289 Alexander Menzies, . . .	January 14, 1863.



NAME.	DATE OF INITIATION.
280 William Edgar, . . . .	March 11, 1863.
281 John Thomas, . . . .	May 13, 1863.
282 George McKenzie, . . . .	May 27, 1863.
283 Donald Henderson, . . . .	July 8, 1863.
284 John Carruthers, . . . .	July 22, 1863.
285 Donald McKay, . . . .	August 12, 1863.
286 Richard George Clark, . . . .	August 26, 1863.
287 Lawrence Fallis, . . . .	September 9, 1863.
288 Hiram Barker, . . . .	October 14, 1863.
299 Duncan McGregor, . . . .	October 14, 1863.
290 Alex. B. Petrie, . . . .	December 9, 1863.
291 John Barker, . . . .	December 30, 1863.
292 Robert Ballard, . . . .	December 30 1863.
293 John B. McCune, . . . .	March 23, 1864.
294 Thomas Marsden, . . . .	March 23, 1864.
295 Thomas H. Richmond, . . . .	April 13, 1864.
296 Rev. W. H. Jones, . . . .	July 13, 1864.
297 John Michael, . . . .	July 28, 1864.
298 Thomas H. Bartindale, . . . .	October 12, 1864.
399 William S. King, . . . .	October 12, 1864.
300 R. C. Holbrook, . . . .	December 14, 1864.
301 John B. Eager, . . . .	December 14, 1864.
302 Charles J. Woolcott, . . . .	December 28, 1864.
303 John Billings, . . . .	January 11, 1865.
304 Elias Vernon, . . . .	April 12, 1865.
305 H. Alexander Mackay, . . . .	April 26, 1865.
306 Edwin Penny, . . . .	April 26, 1865.
307 Addison Bowron, . . . .	May 17, 1865.
308 Henry A. Eager, . . . .	July 12, 1865.
309 Frederick H. Eldred, . . . .	October 11, 1865.
310 Henry Griffith, . . . .	October 11, 1865.
311 William Cusack, . . . .	March 14, 1866.
312 Isaac Ryall, . . . .	April 11, 1866.
313 Jefferson Houlden, . . . .	April 11, 1866.
314 William Griffith, . . . .	June 25, 1866.
315 Richard Brierley, . . . .	July 11, 1866.
316 William Lees, . . . .	September 12, 1866.
317 Stephen F. Lazier, . . . .	January 9, 1867.
318 Charles Huton, . . . .	February 13, 1867.
319 Lyman Moore, . . . .	February 13, 1867.
320 J. H. Watson, . . . .	March 13, 1867.

NAME.	DATE OF INITIATION.
321 David Blount, . . . .	April 10, 1867.
322 Walter J. Lindsely, . . . .	May 8, 1867.
323 John Fraser, . . . .	August 14, 1867.
324 Charles Foster, . . . .	October 9, 1867.
325 G. H. Cline, . . . .	November 13, 1867.
326 Rev. O. G. Collamore, . . . .	December 11, 1867.
327 Thomas C. Hampton, . . . .	January 8, 1868.
328 S. S. Malcolmson, . . . .	February 12, 1868.
329 Rev. J. Gilray, . . . .	February 12, 1868.
330 John Patterson, . . . .	March 10, 1869.
331 John W. Ferguson, . . . .	April 8, 1868.
332 Adam Leithead, . . . .	May 13, 1868.
333 James Charlton, . . . .	May 13, 1868.
334 Ira Cornwall, . . . .	July 8, 1868.
335 Charles Davidson . . . .	September 9, 1868.
336 Archibald Jamieson, . . . .	September 9, 1868.
337 James Ogilvie, . . . .	October 7, 1868.
338 Francis Mitchell, . . . .	October 7, 1868.
339 David A. Smith, . . . .	January 13, 1869.
340 William M. Mitchell, . . . .	January 20, 1869.
341 Murdock A. Graham, . . . .	February 10, 1869.
342 Joseph Dingle, . . . .	March 10, 1869.
343 Robert Griffith, . . . .	April 14, 1869.
344 Reginald H. Knapp, . . . .	May 12, 1869.
345 Reginald Æ. Kennedy, . . . .	July 14, 1869.
346 Archibald McKeand, . . . .	July 28, 1869.
347 John B. Rousseaux, . . . .	September 8, 1869.
348 William McLelland, . . . .	October 13, 1869.
349 John G. Y. Burkholder, . . . .	December 8, 1869.
350 John H. Land, . . . .	December 8, 1869.
351 John Stevens, . . . .	January 12, 1870.
352 James F. McClure, . . . .	January 12, 1870.
353 Joseph Mason, . . . .	January 26, 1870.
354 Andrew Tinline, . . . .	January 26, 1870.
355 George Russell, . . . .	February 9, 1870.
356 John M. Fair, . . . .	February 23, 1870.
357 Robert Baird, . . . .	May 11, 1870.
358 James Rennie, . . . .	September 14, 1870.
359 Colin Arthur, . . . .	October 12, 1870.
360 Matthew Burns, . . . .	December 14, 1870.
361 Colin Munro, . . . .	January 11, 1871.

NAME.	DATE OF INITIATION.
362 Alexander McKie, . . .	February 8, 1871.
363 Albert S. Vail, . . .	February 8, 1871.
364 William Gibson, . . .	July 12, 1871.
365 Hiram H. Hurd, . . .	July 12, 1871.
366 James S. B. McKeown, . . .	July 12, 1871.
367 William Don, . . .	October 11, 1871.
368 Allan Land, . . .	January 9, 1872.
369 William H. Rudell, . . .	January 9, 1872.
370 Thomas Attridge, . . .	April 10, 1872.
371 Thomas Dalton, . . .	May 8, 1872.
372 David Duncan, . . .	May 8, 1872.
373 William Robertson, . . .	July 24, 1872.
374 Andrew Rutherford, . . .	August 14, 1872.
375 Frederick Bennett, . . .	October 9, 1872.
376 James Jamieson, . . .	December 11, 1872.
377 George H. Matthews, . . .	January 8, 1873.
378 Robert Beattie, . . .	February 12, 1873.
379 William Jamieson, . . .	February 12, 1873.
380 John Milne, . . .	February 12, 1873.
381 Duncan H. McLennan, . . .	March 12, 1873.
382 John McCallum, . . .	March 12, 1873.
383 George A. M. Geddes, . . .	March 12, 1873.
384 William J. Field, . . .	April 9, 1873.
385 Duncan McKellar, . . .	April 9, 1873.
386 John Henderson, . . .	July 9, 1873.
387 David D. Braid, . . .	October 8, 1873.
388 Alexander C. McLachlan, . . .	October 8, 1873.
389 Hugh Moore, . . .	October 8, 1873.
390 William Coutts, . . .	November 12, 1873.
391 Richard E. Callister, . . .	January 14, 1874.
392 Peter Thomson, . . .	January 14, 1874.
393 David S. Dryburgh, . . .	January 14, 1874.
394 Roderick D. McLennan, . . .	January 28, 1874.
395 Royal J. Howard, . . .	February 11, 1874.
396 Andrew Cameron, . . .	February 11, 1874.
397 William Scott, . . .	February 11, 1874.
398 James Robertson, . . .	April 8, 1874.
399 James C. Hazard, . . .	July 8, 1874.
400 George Scott, . . .	August 12, 1874
401 James T. Williamson, . . .	August 12, 1874.
402 George R. Kerr, . . .	October 14, 1874.

NAME.	DATE OF INITIATION.
403 George H. Walker, . . .	October 14, 1874.
404 James McIntosh, . . .	November 11, 1874.
405 Moses Overholt, . . .	November 11, 1874.
406 James Crosby, . . .	December 9, 1874.
407 Charles R. Cutler, . . .	January 6, 1875.
408 Robert W. Pentecost, . . .	January 13, 1875.
409 John Z. Turner, . . .	June 9, 1875.
410 George J. Williams, . . .	June 9, 1875.
411 Colin McRae, . . .	May 12, 1875.
412 Herbert Munsie, . . .	August 11, 1875.
413 Adam A. Stewart, . . .	September 8 1875.
414 Robert Cruikshank . . .	October 15, 1875.
415 Thomas Smith, . . .	October 13, 1875.
416 George E. Broadfield, . . .	November 10, 1875.
417 George H. Bull, . . .	January 12, 1876.
418 William Burrow, . . .	April 12, 1876.
419 Alexander Munro, . . .	April 12, 1876.
420 Duncan McLachlan, . . .	June 14, 1876.
421 John Rodger, . . .	June 14, 1876.
422 Thomas Clappison, . . .	August 9, 1876.
423 John A. Stadelman, . . .	August 9, 1876.
424 William Morden, . . .	September 13, 1876.
425 William Young, . . .	September 13, 1876..
426 George E. Mason, . . .	October 11, 1876.
427 John F. Davidson, . . .	February 14, 1877.
428 Robert E. Simpson, . . .	February 14, 1877.
429 James Fraser, . . .	March 14, 1877.
430 J. Marshall Lamb, . . .	April 11, 1877.
431 Canby Reece, . . .	June 13, 1877.
432 George Gallagher, . . .	August 8, 1877.
433 Alfred J. Jones, . . .	December 12, 1877
434 George Robinson, . . .	December 12, 1877.
435 William F. Haskins, . . .	January 9, 1878.
436 John B. Cook, . . .	March 13, 1878.
437 Frank B. Halliday, . . .	November 13, 1878.
438 James Kay, . . .	November 13, 1878.
439 George W. Reid, . . .	December 11, 1878.
440 Charles N. McMichael, . . .	April 9 1879.
441 Charles Beattie, . . .	August 13, 1879.
442 Richard Hill, . . .	August 13, 1879.
443 James McQueen, . . .	August 13, 1879.

NAME.	DATE OF INITIATION.
444 Archibald McKenzie, . . .	October 8, 1879.
445 John Lawson, . . .	March 10, 1880.
446 William Monk, . . .	March 10, 1880.
447 Edwin Tinsley, . . .	May 12, 1880.
448 Frederick Chester Fearman, . .	August 11, 1880.
449 John Hoodless, . . .	August 11, 1880.
450 Duncan Fitzgerald, . . .	September 8, 1880.
451 William Richardson, . . .	October 13, 1880.
452 William R. Davis, . . .	February 9, 1881.
453 Edward C. Murton, . . .	February 9, 1881.
454 Thomas Gain, . . .	April 13, 1881.
455 George M. Hunt . . .	April 13, 1881.
456 Samuel G. Moore, . . .	June 1, 1881.
457 William J. Grant, . . .	July 13, 1881.
458 William Braid, . . .	September 14, 1881.
459 Charles Cumming, . . .	March 8, 1882.
460 John M. Tory, . . .	March 8, 1882.
461 Henry Whish, . . .	April 12, 1882.
462 William J. Lavery, . . .	April 12, 1882.
463 Alexander Lockie, . . .	May 10, 1882.
464 William Bennett, . . .	June 14, 1882.
465 Adam Ballentine, . . .	July 12, 1882.
466 A. I. Hubbard, . . .	July 12, 1882.
467 James Norris Waddell, . . .	August 9, 1882.
468 R. W. Young, . . .	November 8, 1882.
469 John Thomson, . . .	December 13, 1882.
470 Peter Taylor, . . .	January 10, 1883.
471 Edward Murphy, . . .	January 10, 1883.
472 Samuel M. Kenney, . . .	February 14, 1883.
473 Frank E. Woolverton, . . .	February 14, 1883.
474 Arthur T. Boond, . . .	February 14, 1883.
475 Tunis B. Griffith, . . .	April 11, 1883.
476 Arthur Vincent, . . .	May 9, 1883.
477 James Garland, . . .	June 13, 1883.
478 James Ferres, . . .	September 12, 1883.
479 Alexander Calder, . . .	February 13, 1884.
480 James Walker Russell, . . .	February 13, 1884.
481 Andrew Murdock, . . .	February 13, 1884.
482 James D. McCullough, . . .	April 9, 1884.
483 Edmund C. Passmore, . . .	April 9, 1884.
484 John Lennox, . . .	May 14, 1884.

NAME.	DATE OF INITIATION.
485 J. W. Morden.	May 14, 1884.
486 H. Spencer Case,	May 14, 1884.
487 Robert Hobson,	September 10, 1884.
488 Frederick B. Ross,	September 10, 1884.
489 William O. Tidswell,	September 10, 1884.
490 James R. Allan,	December 10, 1884.
491 Robert C. Fearman,	March 11, 1885.
492 Elisha Corey,	March 11, 1885.
493 James Henry Farmer,	Dec. 9, 1885.
494 Thomas William Reynolds,	December 9, 1885.
495 Edward Gibson Zealand,	December 9, 1885.
496 William A. Freeman,	January 13, 1886.
497 William Silver, Jr.,	January 13, 1886.
498 John Houghton,	February 10, 1886.
499 Joseph Stephen,	March 10, 1886.
500 Frederick Johnson,	May 12, 1886.
501 George L. Murdock,	May 12 1886.
50½ Sidney Roberts,	May 12, 1886.
503 Walter F. Wood,	July 14, 1886.
504 William G. Simpson,	July 14, 1886.
505 Robert Gordon	August 11, 1886.
506 Charles Blackman,	September 8, 1886.
507 William H. Chilman,	September 8, 1886.
508 William Sterne,	September 8, 1886.
509 Henry C. Aylwin,	October 13, 1886.
510 Ebenezer P Barnes,	October 13, 1886.
511 Henry W. Philp,	November 10, 1886.
512 John McCullough,	December 8, 1886.
513 James Gardner,	January 12, 1887.
514 John L. Paterson,	February 9, 1887.
515 Walter Anderson,	March 9, 1887.
516 Augustus C. Grossman,	March 9, 1887.
517 Robert Harper,	March 9, 1887.
518 Walter S. Briggs,	April 13, 1887.
519 William Morton,	June 8, 1887.
520 Peter T. McCullough,	June 8, 1887.
521 John Ross,	June 8, 1887.
522 Peter M. Land,	September 14, 1887.
523 James Ward House,	December 28, 1887.
524 John McKay,	January 11, 1888.
525 Frederick W. Fearman,	February 8, 1888.



NAME.	DATE OF INITIATION.
526 J. Edmund Lister, . . .	March 14, 1888.
527 Percy H. Punshon, . . .	March 14, 1888.
528 Charles Russell, . . .	April 11, 1888.
529 Hugh A. Burns, . . .	May 9, 1888.
530 Charles E. Cameron, . . .	May 9, 1888.
531 James Slater, . . .	May 23, 1888.
532 J. W. Sutherland, . . .	June 13, 1888.
533 Anson L. Davis, . . .	October 10, 1888.
534 George Kirkland, . . .	December 12, 1888.
535 Frederick Schelter, . . .	December 12, 1888.
536 James S. Pearson, . . .	January 9, 1889.
537 William McNeill, . . .	February 13, 1889.
538 James Bicknell, . . .	February 13, 1889.
539 William F. Locke, . . .	July 10, 1889.
540 Joseph Peden, . . .	September 11, 1889.
541 William S. Smith, . . .	February 12 1890.
542 Frank Kidner, . . .	March 12, 1890.
543 William E. Warren, . . .	March 12, 1890.
544 James N. McNeil, . . .	March 12, 1890.
545 John Gordon Gauld, . . .	April 9, 1890.
546 Edward A. Schlaudecker, . . .	April 9, 1890.
547 John H. William Palm, . . .	May 14, 1890.
548 Wilmot C. Livingston, . . .	June 11, 1890.
549 Clinton D. Pulver, . . .	June 11, 1890.
550 James P. Steedman, . . .	June 11, 1890.
551 George Winn, Sr., . . .	September 10, 1890.
552 James Henning, . . .	September 10, 1890.
553 Charles J. Silver, . . .	September 10, 1890.
554 Charles Hammond Ross, . . .	October 8, 1890.
555 Harry Blois Witton, . . .	November 12, 1890.
556 Richard P. L. Fraser, . . .	December 29, 1890.
557 John Leggat, . . .	January 14, 1891.
558 Frederick R. Smith, . . .	April 8, 1891.
559 Joseph R. Servos, . . .	April 8, 1891.
560 William O. Zealand, . . .	April 8, 1891.
561 John Munro, . . .	April 8, 1891.
562 Douglas G. Storms, . . .	May 13, 1891.
563 Kent Whipple, . . .	May 13, 1891.
564 George Gould Hacker, . . .	May 13, 1891.
565 Henry Veasey, . . .	June 8, 1891.
566 William Charles Allward, . . .	August 12, 1891.

NAME.	DATE OF INITIATION.
567 Charles W. Gardner,	August 12, 1891.
568 Albert D. McDougall,	August 12, 1891.
569 John C. Warnke,	October 12, 1891.
570 James A. McLardy,	November 9, 1891.
571 Walter Hunt Bates,	November 9, 1891.
572 William Charles Walford,	December 14, 1891.
573 Egerton Hamilton Farley,	March 14, 1892.
574 John Hunter,	April 11, 1892.
575 Thomas James,	May 9, 1892.
576 James W. Piercy,	June 13, 1892.
577 George Moore,	September 12, 1892.
578 Richard B. Griffith,	January 9, 1893.
579 Thomas Clappison Binkley,	February 13, 1893.
580 Walter Grayson,	February 13, 1893.
581 Thomas H. Jermyn,	February 13, 1893.
582 William M. Jermyn,	February 13, 1893.
583 Ramon Perales,	April 10, 1893.
584 John R. McDonald,	May 8, 1893.
585 John Garrison,	June 12, 1893.
586 Wm. Leaper Ross,	June 12, 1893.
587 George S. Morris,	July 10, 1893.
588 James Bigley,	December 11, 1893.
589 James Joseph Evel,	March 12, 1894.
590 William Carruthers Brennan,	July 9, 1894.
591 Thomas Henry Watson,	September 10, 1894.
592 John Willis Ambery,	March 11, 1895.
593 John George Farmer,	March 11, 1895.
594 John James Parsons,	March 11, 1895.
595 Stephen F. Washington,	March 11, 1895.
596 George Thomas Turner,	April 8, 1895.
597 John Wesley Arnold,	June 22, 1895.
598 Walter John Henning,	June 22, 1895.
599 James Montgomery,	June 22, 1895.
600 George Robert Allan,	August 12, 1895.
601 Fred Kellond,	August 12, 1895.
602 David Ritchie Gibson,	October 14, 1895.
603 James Taylor Middleton,	October 14, 1895.
604 William Armstrong,	October 14, 1895.
605 George Armstrong,	October 14, 1895.

# REGISTER OF BRETHREN WHO HAVE AFFILIATED WITH THE BARTON LODGE.

NAME.	DATE OF AFFILIATION.
1. Peter Bowman,	December 12, 1796.
2 Augustus Jones	December 12, 1796.
3. George P. Bull,	October 28, 1841.
4 William J Kerr,	October 28, 1841.
5 William T. Barnes,	October 28, 1841.
6 Henry Buntin,	October 28, 1841.
7 John Coe,	October 28, 1841.
8 John Carlisle,	October 28, 1841.
9 Richard O. Duggan,	October 28, 1841.
10 John S. Dodd,	October 28, 1841.
11 George Duffield,	October 28, 1841.
12 David Farley,	October 28, 1841.
13 Robert Graham,	October 28, 1841.
14 John Greene,	October 28, 1841.
15 George Hayden,	October 28, 1841.
16 John Kennedy,	October 28, 1841.
17 John Law,	October 28, 1841.
18 George Lees,	October 28, 1841.
19 William Milne,	October 28, 1841.
20 William Brice Proctor,	October 28, 1841.
21 James Paris,	October 28, 1841.
22 Seldon C. Richardson,	October 28, 1841.
23 Hugh Rodgers,	October 28, 1841.
24 John Terry,	October 28, 1841.
25 George Vail,	October 28, 1841.
26 David White,	October 28, 1841.
27 Israel Williams,	October 28, 1841.
28 Allan N. Macnabb,	January 12, 1842.
29 John Morrison,	December 8, 1842.
30 Thomas Ramsay,	December 14, 1843.
31 Jacob Bastedo,	May 8, 1844.
32 John S. Fraser,	June 12, 1844.
33 Charles W. Harte,	June 12, 1844.

NAME.	DATE OF AFFILIATION.
34 John Rose Holden,	November 27, 1844.
35 Charles Bennett,	August 13, 1845.
36 Andrew Findlay,	August 13, 1845.
37 S. S. Jones,	September 10, 1845.
38 Samuel M. Buell,	December 3, 1845.
39 James Drynan,	December 3, 1845.
40 Thomas M. Simons,	December 10, 1845.
41 George M. Dickenson,	December 10, 1845.
42 Edward Clarke,	January 14, 1846.
43 John C. Cruickshanks,	January 14, 1846.
44 John W. Downes,	January 14, 1846.
45 John H. Martyn,	February 11 1846.
46 Alexander Mackid,	April 8, 1846.
47 Robert Calder,	June 10, 1846.
48 George O. S. Tiffany,	September 9, 1846.
49 Matthew Magill,	October 14, 1846.
50 Josiah L. Pray,	August 11, 1847.
51 F. J. Lundy,	July 10, 1850.
52 William Miles,	August 14, 1850.
53 Robert Halladay,	June 11, 1851.
54 Frederick W. Gates	October 8, 1851.
55 Michael Ruttle,	November 9, 1853.
56 William C. Stephen,	January 10, 1855.
57 Edwin Henwood,	March 28, 1855.
58 W. W. Waddell,	March 28, 1855.
59 John W. Kerr,	April 11, 1855.
60 William Harley,	May 9, 1855.
61 James F. Jamieson,	December 12, 1855.
62 M. Francis Shaler,	August 12, 1857.
63 Donald Currie,	September 9, 1857.
64 J. C. Fraser,	November 25, 1857.
65 Johnston Wardell,	February 10, 1858.
66 John F. Lilly,	September 1 <sup>st</sup> , 1859.
67 John W. Ferguson,	June 13, 1860.
68 George Holland,	October 10, 1860.
69 John Barker,	November 14, 1860.
70 William Servos,	October 8, 1862.
71 Charles Cumber,	October 8, 1862.
72 William T. Mundy,	November 12, 1862.
73 Harvey Fettermar,	April 8, 1863.
74 John C. McLauchlan,	May 13, 1863.

NAME.	DATE OF AFFILIATION.
75 George E. Tuckett, . . .	November 11, 1863.
76 George Bailey, . . .	February 10, 1864.
77 Rev. Robert J. Wilson, . . .	February 10 1864.
78 Arthur Hubbard, . . .	July, 13 1864.
79 William H. Leslie, . . .	April 8, 1866.
80 John W. Murton, . . .	November 13, 1867.
81 Alexander Monro, . . .	January 8, 1868.
82 Joseph C. Brown, . . .	March 11, 1868.
83 Charles R. Murray, . . .	April 8, 1868.
84 Edward Dela Hook, . . .	August 11, 1869.
85 George F. Devine, . . .	August 11, 1869.
86 Hugh Hyndman, . . .	November 10, 1869.
87 John Hyndman, . . .	November 10, 1869.
88 William Ballentine, . . .	November 10, 1869.
89 Samuel Meadows, . . .	February 9, 1870.
90 Lambert F. Crawford, . . .	August 10, 1870.
91 Francis Jeffrey, . . .	September 14, 1870.
92 Joseph Craig, . . .	November 9, 1870.
93 Thomas Stuart, . . .	April 12, 1871.
94 James Wishart, . . .	May 10, 1871.
95 David McLauchlan Finnie, . . .	February 14, 1872.
96 John Patterson, . . .	September 11, 1872.
97 John Gracie, . . .	September 11, 1872.
98 Thomas B. Howell, . . .	February 12, 1873.
99 James Thomson, . . .	March 12, 1873.
100 Charles R. Lauder, . . .	April 9, 1873.
101 Thomas Marshall, . . .	April 9, 1873.
102 George E. Lumsden, . . .	April 9, 1873.
103 Duncan McMillan, . . .	May 14, 1873.
104 Henry Crowe, . . .	May 14, 1873.
105 John Mowat, . . .	June 11, 1873.
106 Alfred T. Light, . . .	June 11, 1873.
107 Andrew Paterson, . . .	August 13, 1873.
108 Thomas Cowie, . . .	August 13 1873.
109 F. H. Brelmer, . . .	September 10, 1873.
110 John Morton, . . .	September 10, 1873.
111 James Leslie, . . .	September 10, 1873.
112 John Pentland, . . .	September 10 1873.
113 James W. Ross, . . .	October 8 1873.
114 C. L. Vongunten, . . .	November 12, 1873.
115 Thomas Wright, . . .	December 1 <sup>o</sup> , 1873.

NAME.	DATE OF AFFILIATION.
116 Richard McGregor, . . . .	January 14, 1874.
117 James S. Laing, . . . .	January 14, 1874.
118 Robert Mitchell, . . . .	February 11, 1874.
119 Wright M. Goodwin, . . . .	March 11, 1874.
120 William Lind, . . . .	April 8, 1874.
121 Charles Lee, . . . .	April 8, 1874.
122 Augustus T. Freed, . . . .	April 8, 1874.
123 Herman F. Ahrens, . . . .	May 13, 1874.
124 William A. Hoare, . . . .	June 10, 1874.
125 George Grant, . . . .	September 9, 1874.
126 James Hinchliffe, . . . .	September 9, 1874.
127 Edric C. Breimer, . . . .	December 9, 1874.
128 John Robertson, . . . .	December 9, 1874.
129 Joseph T. Slater, . . . .	December 9, 1874.
130 Daniel McNichol, . . . .	February 10, 1875.
131 Henry Dalton, . . . .	February 10, 1875.
132 Watson G. Walton, . . . .	July 14, 1875.
133 George M. Bagwell, . . . .	October 13, 1875.
134 Thomas H. Pratt, . . . .	December 8, 1875.
135 Frederick V. Jones, . . . .	March 8, 1876.
136 T. H. Dorrity, . . . .	November 8, 1876.
137 John C. Prout, . . . .	February 14, 1877.
138 Alfred E. Davis, . . . .	August 8, 1877.
139 William Brown, . . . .	November 14, 1877.
140 Thomas Seaman, . . . .	January 9, 1878.
141 Archibald McCoy, . . . .	March 13, 1878.
142 Alfred H. Armstrong, . . . .	April 10, 1878.
143 Alfred Elwin, . . . .	April 10, 1878.
144 R. T. Howard, . . . .	August 14, 1878.
145 James King, . . . .	October 9, 1878.
146 William Barker, . . . .	December 11, 1878.
147 Herbert S. Griffin, . . . .	March 12, 1879.
148 Alexander McPherson, . . . .	September 10, 1879.
149 J. D. Alverson, . . . .	February 11, 1880.
150 George Rousseaux, . . . .	January 12, 1881.
151 Esmonde L. Clark, . . . .	March 9, 1881.
152 Thomas S. Gosnell, . . . .	March 9, 1881.
153 John James Millman, . . . .	November 9, 1881.
154 Joseph Peake, . . . .	January 11, 1882.
155 James McKay, . . . .	February 8, 1882.
156 William R. Pray, . . . .	April 12, 1882.



NAME.	DATE OF AFFILIATION.
157 Peter McBeath,	June 14, 1882.
158 Daniel Porteous,	October 11, 1882.
159 George W. Shaver,	October 11, 1882.
160 A. R. Kerr,	November 8, 1882.
161 John Beattie,	February 14, 1883.
162 Alexander Beddie,	April 11, 1883.
163 Edmund R. Davis,	September 12, 1883.
164 Frank W. Passmore,	October 10, 1883.
165 William H. Miner,	March 12, 1884.
166 James McLerie,	June 11, 1884.
167 William Freeman,	September 10, 1884.
168 Peter Corridi,	December 10, 1884.
169 Robert Balfour,	June 10, 1885.
170 Joseph Hobson,	June 10, 1885.
171 Rev. Alexander Burns,	September 9, 1885.
172 I. Tolbert Pepper,	June 9, 1886.
173 George W. Browne,	June 9, 1886.
174 E. H. D. Robinson,	June 9, 1886.
175 David Dexter,	November 11, 1885.
176 John Home,	November 11, 1885.
177 Albert B. Berryman,	December 9, 1885.
178 Dugald J. Campbell,	December 9, 1885.
179 Solomon Zimmerman,	March 10, 1886.
180 Henry J. Vincent,	April 13, 1887.
181 Alexander A. Taylor,	June 8, 1887.
182 George Riach,	August 10, 1887.
183 William E. Brown,	August 11, 1886.
184 John Clifton,	November 10, 1886.
185 William Lawson,	November 10, 1886.
186 Charles P. Hardy,	January 12, 1887.
187 Samuel John Ireland,	November 9, 1887.
188 Joseph Cameron,	December 14, 1887.
189 Francis Osborne,	December 14, 1887.
190 Alexander Hamilton,	February 8, 1888.
191 John Whitham,	April 11, 1888.
192 Thomas John W. Burgess,	May 9, 1888.
193 William Stokes,	June 13, 1888.
194 Edward E. Loosley,	August 8, 1888.
195 Edwin A. Mumford,	November 14, 1888.
196 Oliver Dobbie,	November 14, 1888.
197 T. W. Lannin,	January 9, 1889.

NAME.	DATE OF AFFILIATION
198 W. J. Watson, . . . .	January 9, 1889.
199 Peter Gardiner, . . . .	February 13, 1889.
200 Richard Griffith, . . . .	March 13, 1889.
201 Robert Graham, . . . .	March 13, 1889.
202 George J. Fitzsimons, . . . .	July 10, 1889.
203 William E. Henderson, . . . .	August 14, 1889.
204 Oliver Alfred Horning, . . . .	December 11, 1889.
205 Charles R. McCullough, . . . .	February 12, 1890.
206 George Walter Brent, . . . .	February 12, 1890.
207 William Flatt, . . . .	March 12, 1890.
208 William Fair, . . . .	July 9, 1890.
209 William Mole, . . . .	August 13, 1890.
210 Donald Carr, . . . .	October 8, 1890.
211 Hugh McKinnon, . . . .	May 13, 1891.
212 Granville S. Decatur, . . . .	May 13, 1891.
213 F. D. Boyes, . . . .	July 8, 1891.
214 David Frederick Allan, . . . .	October 12, 1891.
215 James A. Bement, . . . .	January 11, 1892.
216 John Wheatley, . . . .	September 12, 1892.
217 John B. Dinkel, . . . .	September 12, 1892.
218 William Oscar Sealey, . . . .	October 10, 1892.
219 Rev. William Reid Clark, . . . .	April 10, 1893.
220 James Weir, . . . .	May 8, 1893.
221 James Henry Taylor, . . . .	July 10, 1893.
222 Farquharson James Muir, . . . .	October 9, 1893.
223 John Moffatt, . . . .	February 12, 1893.
224 William Tocher, . . . .	May 13, 1895.
225 Henry Robertson, . . . .	August 12, 1895.

















